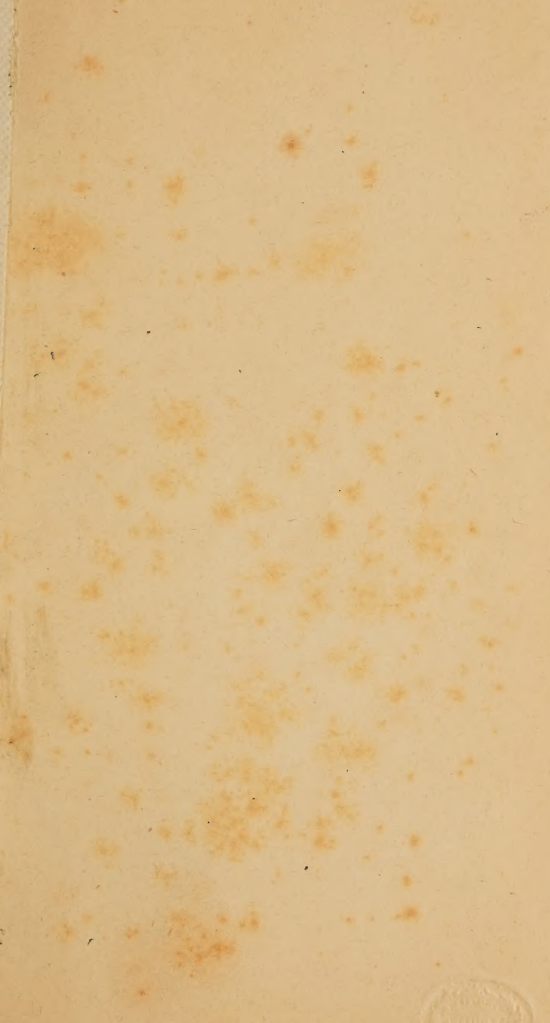
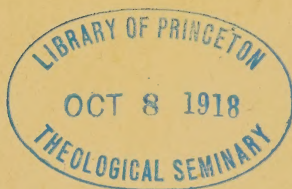


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Life of Madame Catharine
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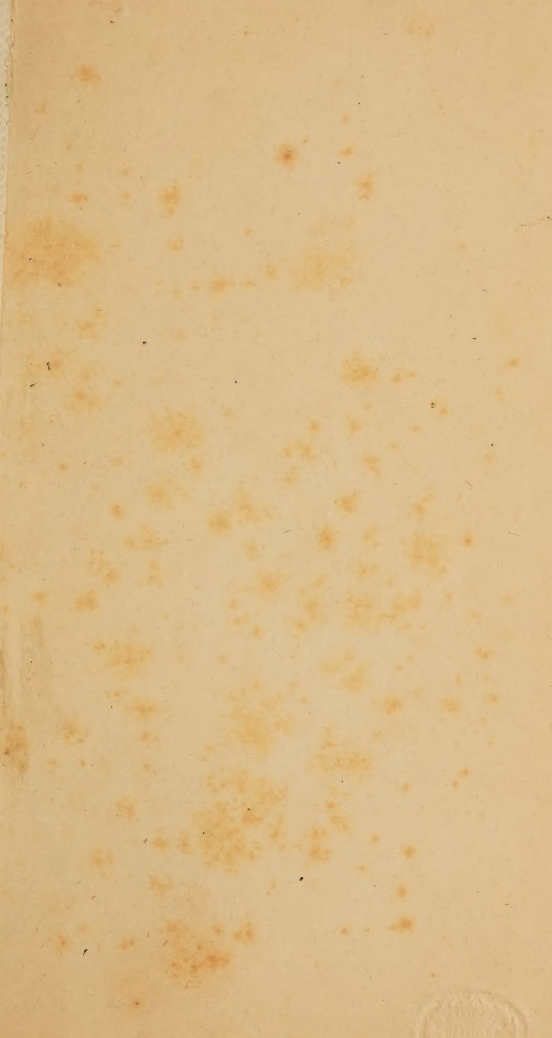




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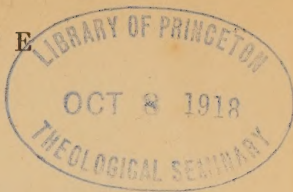
"I live ; yet not I, but Christ liveth in me"

Wait, Peirce & Co. Boston.

^{VV}
Caterina da Genova, Saint.

L I F E

OF



MADAME CATHARINE ADORNA.

INCLUDING

SOME LEADING FACTS AND TRAITS IN HER
RELIGIOUS EXPERIENCE.

TOGETHER WITH

EXPLANATIONS AND REMARKS,
TENDING TO ILLUSTRATE THE DOCTRINE OF HOLINESS.

BY THOMAS C. UPHAM.

BOSTON:
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INTRODUCTORY REMARKS.

THERE are various forms and modifications of Christian experience. Of those, who are the subjects of religious impressions and exercises, there are some, who through life exhibit but little faith, and make but little progress. There are others, who make such growth in grace, that they are justly regarded as leading and eminent Christians ; although they obviously come short of that degree of Christian perfection, to which it is our privilege to aim even in the present life. There are others again, who are so strong in faith and in that holy love of which faith is the true parent, whose life is so coincident with what the Gospel requires and with what our Savior has personally set forth as an example to be followed, that they may truly be regarded, not merely as persons justified from their sins, but as persons sanctified or holy in heart. Of this last class was the pious subject of this Memoir. It was the knowledge of this fact, which formed the principal inducement in writing it. Her experience is so much in advance

of that of ordinary Christians, that it cannot fail to be of great value to those, few though they may be, who are in a similar state of mind, or who are seeking to attain it.

It has been a matter of no small interest to me, to find individuals, living in different ages of the world, under different social systems, and in Christian denominations variant from each other in many particulars, who have illustrated in a happy manner the great outlines of the doctrine of holiness. Such instances tend to confirm the truth of the doctrine; they show the mighty power of the operations of the Holy Ghost on individual minds; and establish with new motives the great lesson of Christian charity. If the doctrine of present sanctification is true, as I have no doubt that it is when rightly understood, those, who are the subjects of it, will always possess essentially the same inward image, though sometimes slightly modified by the circumstances under which they have lived; and that blessed image, whenever and wherever it is found, under whatever garb of poverty or of wealth, of ignorance or of learning, of modern or of ancient civilization and Christianity, they will always recognize, and will always honor and love. U.

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LIFE AND RELIGIOUS EXPERIENCE
OF
CATHARINE ADORNA.

CHAPTER FIRST.

On the value of religious memoirs. Different classes of such memoirs. Of the unfavorable tendency of the exclusive use of memoirs of a certain kind. General nature of the religious experience of the subject of this memoir. Of the simplicity of her religious life.

THERE are few kinds of writing, perhaps none, which are more calculated to interest and instruct us, than the memoirs of pious persons. There is something in our nature, some element, whatever may be its position, and whatever name it may bear, which leads us to take an interest in the personal fortunes, both inward and outward, of our fellow men. To a pious mind this interest is greatly heightened, when

the subject of it is a pious person; one whose inward history presents to view the conflict of the life of God in the soul with the life of nature. And such a record instructs, while it interests. It gives notice, in the dangers to which others have been exposed, of the rocks on which we also are liable to split. And in the efforts they have made, and in the progress they have achieved, it holds out grounds of encouragement and hope.

2. There are various kinds or classes of religious memoirs. It cannot be denied, that the memoirs of pious persons, which from time to time have been given to the public, have generally been the records of contests carried on, rather than of victory attained; or perhaps we should say, of contests that were succeeded by victory only at the last moment. They have generally been the inward record or history of those, who undoubtedly have experienced the grace of justification or forgiveness; but who, in weakness of faith, or in general ignorance of the way of holy living, have been subjects, during a considerable portion of their life, to a greater or less degree of spiritual bondage. Such memoirs undoubtedly have their value. Perhaps we may go farther, and

say that they are peculiarly adapted to certain periods and positions of the inward life. It is interesting and instructive, though often painful, to witness the struggle of light and darkness, of temptation and resistance, of alternate triumph and defeat.

3. But it is obvious, if such memoirs are read, to the exclusion of others of a different class, they will ultimately leave the impression that no better state of things is to be expected or to be sought for in the present life. And whatever may be the cause of it, it must be admitted as a general statement, that the expectations of the church at the present time, in relation to present sanctification and the peace attendant upon such sanctification, are very low. And what is still more afflicting, the feebleness of her efforts, as would naturally be expected, seems to correspond to the humble nature of her expectations. Multitudes, and many of them persons whose claims to a Christian life are distinctly recognized, exclaim in tones which indicate deep discouragement, "O, wretched man that I am, who shall deliver me from the body of this death!" While the reverse ought to be the general state of things. It ought to be the feeling and the language of

the great body of the Savior's followers, "But thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

4. The subject of the present memoir, judging from the accounts of her life taken in connection with what she has written, happily illustrated the blessedness of a truly sanctified and victorious heart. If I had no other evidence than what is afforded by her writings, they would leave on my own mind the abiding impression, that she was a truly holy woman. The words she utters constitute a peculiar language; a language which is the embodiment of the highest religious experience, and which could not easily have been uttered by lips that were not purified by the Holy Ghost. It is evident that her experience was greatly in advance of what is common. Many persons, during the history of the Christian church, have professed to be followers of the cross; but she felt it her duty to profess, not only to be a follower of the cross, but to have felt the power of inward crucifixion. Many, on the ground of partial light and sanctification, have professed to be religious; but the grace of God enabled her to profess to be wholly the Lord's, and to be *holy*. Many have a feeble hope of heaven,

as of something existing dimly in the distance ; but small is the number of those (and she was one of this small number) who can speak of an inward heaven and of present victory.

5. It is proper to add, however, that her inward experience was characterized by great simplicity. She did not live by signs and visions, but by faith. She gave herself to God without reserve, as an offering laid for ever and sacredly upon his altar, and she had faith in God that he was willing to accept, and that he did accept the sacrifice ; and thus her soul was brought into divine union, and union brought peace. Such a life, so devoted, so simple, necessarily had a great unity of character, being one in purpose, one in result, one in God. It was not varied, at least not to the extent which is common, with alternations of sinning and repenting, of rebellion and submission, of hope and despair. But being lost in God's will, it was led in the simplicity of God's narrow way, and was surrounded and clothed, and made calm and happy in God's mighty protection. So that we are obliged to say to our readers, at our setting out, that we have nothing remarkable to relate ; we mean nothing remarkable in the worldly sense of the term ;

nothing which is calculated to gratify a worldly and inordinate curiosity. A holy life, in its inward nature, is always a hidden life, and outwardly it never, except in connection with some peculiar providences, comes "with observation." So simple was the life of this pious woman, that her whole personal history might be almost summed up in a single sentence. She lived to do good, to love God, to believe, and to rejoice. Or, to state it still more concisely, she loved God, and God loved her.

CHAPTER SECOND.

Her birth and descent. Her early religious tendencies. Her marriage. State of religious declension.

MADAME CATHARINE ADORNA, more generally known to those who are acquainted with her history, as Saint Catharine of Genoa, was born in Italy, in the city of Genoa, in the year 1447. She was a descendant of the family of the Fieschi, which was for many years one of the most illustrious families in Italy. Her father was James Fieschi, viceroy of Naples under Renatus of Anjou, king of Sicily. Among her relatives on her father's side, was the Pope, Innocent Fourth.

2. From her earliest years she was the subject of religious influences and impressions. She had learned, even in childhood, to regard the honor of serving God as more desirable than the honors of rank and birth; and the pleasures of religion as far preferable to the pleasures of the world. At eight years of age, she seems to have had a distinct perception of

the evils of sin, and of the necessity of repentance. There is some reason to think, that her young heart loved the Savior even then. Certain it is, that he was not altogether an object of indifference to it. At that early period her confessor and biographer, Marabotti,* relates, that she kept in her chamber, in accordance with a practice not uncommon among her people, an image of the Savior; and that, whenever she looked upon it, she was reminded of the greatness of his sufferings for men, and her soul was filled with grief. Her early life was characterized by simplicity of purpose; by a spirit of separation from the world; by obedience to her parents; by a remarkable knowledge of God's commandments, and by a strong desire for holiness.

3. At the age of twelve years, the indications of an inward religious life became still more evident. She had a clearer illumination in respect to the nature of divine things; greater love for God, and greater union with his holy will. Aided by the divine light, she experi-

* It is to this writer, that we are indebted for a large portion of the facts and conversations, which are given in this work.

enced a clearer appreciation of the sufferings of Christ ; and had a deeper sympathy with them. God also imparted to her an increased spirit of prayer. So that it is not surprising, when we find it related of her, that at the age of thirteen years, she had a desire of entirely separating herself from the world, and of entering into some religious Institution, where she might serve God exclusively, without being interrupted by secular cares and duties. So strong was this desire, that she actually made application to be admitted into a Convent in the city of Genoa. It is related, however, that she already had a sister residing in it ; a circumstance which, in addition to her own personal desires, might have had some influence with her. But her application was properly rejected, on the ground, probably, of her being too young to appreciate the responsibilities of such a procedure ; a result which greatly afflicted her.

4. At the age of sixteen, her parents gave her in marriage to Julian Adorna, a gay young nobleman of the city of Genoa. It would seem that she entered into this marriage, which was far from being a suitable one, rather from a regard to the wishes of her parents, whose opinions and desires she had been accustomed

greatly to respect, than from the suggestions of her own judgment and inclinations. We ought not, however, to overlook the influences of a higher instrumentality than even that of her parents. God had chosen her for his own, and was not willing that she should place her affections on the world and worldly objects. And hence it was that he so ordered it in his providences, that she should be united to a man who had no correspondence of feeling and of life ; a man who cared as little for heaven as she did for earth ; and who was as much devoted to the world as she was to her heavenly Father. Her husband, by his strange conduct, soon wasted the property which came into his possession ; and a state of worldly wealth was followed by the condition of extreme indigence. The first five years of her married life she spent in a contest against inward and outward evils, and was truly a daughter of affliction. Being as yet in the beginning of her Christian experience, and not having reached that delightful position of inward rest in God, which results from the eminent grace of perfect faith in his character and promises, she had less of religious support and consolation in her trials, than might otherwise have been expected.

5. And at the end of this period, it is sad to relate, that she so far forgot the maxim, "No cross, no crown," as to seek consolation in her sorrows from the attractions and the promises of the world. She was now about twenty-one years of age. And, ignorant of the designs of her heavenly Father upon her, which were to unite her entirely to himself by means of the afflictions which he had sent, she looked for help in her desolation, where it is never to be found, in the conversation, the society, and the pleasures of the world. Such was her position in society, although she was at this time poor, that she could not fail to possess every desirable facility for social intercourse; and, if the pleasures from that source could have satisfied a heart that undoubtedly retained at the bottom, notwithstanding her temporary declension, the true instinct for pleasures of a heavenly nature, she would have experienced that satisfaction. But such was not the case; and it was not possible that it should be so. Perhaps God saw it necessary, for some reason, that she should effectually learn this important lesson among others. Certain it is, that she became more and more convinced, by her sad and sinful experience at this period, of the folly and hopelessness of looking to the world for support.

CHAPTER THIRD.

Her separation from the world. Interview with a pious priest. Effects experienced in connection with this interview. Her sorrow for sin. Determination to live a truly holy life.

AFTER a period of a very few years, she saw clearly the error of the course she had taken. She saw and felt that it is far better to endure the afflictions, however great they may be, which God sees fit to send upon us, than to attempt to relieve ourselves from them by anticipating God's time of deliverance, or by looking to any other arm of strength than his. From this time onward she wholly avoided mingling with the world, except so far as religious duty seemed to require it. She no longer looked to it for consolation and support; far less did she make an idol of it. But still she was an afflicted woman, and the sorrows which she experienced from other sources were enhanced by the bitter recollection of her own follies and wanderings.

2. It was about the twenty-fifth year of her

life, that her sister, (the one who has already been mentioned as being an inmate in a Convent of Genoa,) seeing the afflictions she endured, invited her, or rather, earnestly besought her, to make known the state of her mind to a pious priest, who sustained the office of confessor to the Convent. It was while she was in company and conversation with this good man, (probably the same one who afterwards wrote the memoirs of her life,) whom she seems to have visited from the solicitations of her sister rather than any impulse of her own, that she experienced a degree of illumination and grace unknown before. It was an experience so sudden, so marked, so powerful, as compared with any thing before, that it may be regarded as constituting an era in her religious life. The love of God was so powerfully shed abroad in her heart, accompanied with such views of her own wretchedness on the one hand, and of God's goodness on the other, that she was unable to sustain herself, and fell upon the floor.

3. When she came to herself, she found her soul inwardly attracted to God with so much vehemence, that it was difficult for her to continue the conversation in which she had been engaged. She told her confessor that, if it

were agreeable to him, she would go away. She returned to the place where she resided, bearing in her heart, as her biographer expresses it, the flaming arrow of divine love. She withdrew to her chamber, and in the secret place of her retirement poured out her gratitude to God in sighs and tears, rather than in words. She felt, as she had reason to feel, that this was truly a special period of God's merciful redemption to her soul. "O, my beloved!" she exclaimed, "*Is it possible that thou hast thus called me to thyself with so great goodness! Is it possible that thou hast delivered me from my doubt and anguish; and in a moment of time, hast imparted a knowledge greater than language can express?*"

4. This remarkable divine communication established her soul in God at once. We do not mean to say, that it gave her the entire victory; but it placed her in the way to secure it. It gave her a clear perception of her own wretchedness when left to herself. It convinced her of God's willingness to sustain and bless all those, however wretched and sinful they may have been, who are willing to put their trust in him. It gave a death-blow not only to her fears and her sorrows, but to those various

ties which had more or less linked her to the world, and had hitherto perplexed the progress of the inward life.

It was at this time that God, in the language of her biographer, "purified her from the remains of earthly passion; illuminated her with the divine light of the Holy Spirit; and by the sanctification of her affections and will, brought her into the state of divine transformation, and of union with himself." It seems to me, however, that this statement, if literally understood, is too strong, in some respects, for this period of her life. It was a great inward work, undoubtedly, which she had experienced; but it seems to have been something short—and probably much short, if we carefully compare with each other statements subsequently made—of that inward experience of which she was afterwards the subject.

5. One of the most striking characteristics of her experience at this period was her deep sorrow—a sorrow which it would be difficult to express—that she had been left, at any period of her life, to offend her heavenly Father. She had such a clear appreciation of the infinite claims of God to the love and entire obedience of his creatures, that sin, in all its forms

and degrees, appeared exceedingly evil and hateful in her sight. With her views of the aggravation of sin, she connected the overwhelming recollection of the sufferings which atoned for it. When she recalled the sufferings of the Savior, when in her holy and quickened memory she almost visibly beheld him bearing the cross, or pouring out his blood, she was profoundly affected; and was often heard to exclaim, with a tone and manner which indicated her sincerity, *O, my Beloved, I will never, never sin against thee more.*

6. Her heart was fixed. From this period she seems to have had no sympathy with that injurious system of religious experience which proceeds on the principle (whether intentional or not we will not undertake to say) of attempting to unite the service of God with that of Mammon. She could not understand the philosophy or the process of a divided affection. She felt that she was not at liberty to love God with any thing less than her whole heart, and that she could not, and with the grace of God aiding her, she *would* not do it. She began, even at this period in her religious experience, to know the meaning of that remarkable passage of Scripture, “*He that is joined to the Lord is one*

spirit ;” and could say with the apostle in a mitigated sense at the present time, and still more fully and distinctly afterwards, “ *I live, and yet not I, but Christ liveth in me.*”

CHAPTER FOURTH.

Differences in religious experience. Of the true basis of the Christian life. Of the necessity of interior submission or consent of the will. On the responsibility of the creature. All good in God alone. Her union with God.

THE question is often asked, How is it, and why is it, that some persons appear to live in communion with God and in constant peace, while others, of whose religious character it would be unreasonable to doubt, express a great deal of inward embarrassment and trouble, hardly daring to hope that they are Christians. Perhaps the statements, which remain to be made in these pages, will answer the question in part.

2. Possessed naturally of great powers of thought and comparison, and aided in a remarkable manner by divine illumination, Madame Adorna saw clearly that no system of inward living can be more false and fatal than that of living by visions, by specific signs, such as sights actually seen or voices actually heard,

by temporary frames of mind characterized by mere emotion, by things remarkable either inward or outward, whatever they may be, which are separate from and not identical with holy dispositions. That it is possible for these things to exist in connection with religion, and that they do sometimes so exist in fact, is true ; but it is also as certainly true, that they are not the true basis of religion in fact, nor can they in reason, nor by any possibility, be its basis.

3. She saw clearly (what every one who has arrived at the same inward results has both seen and practised,) that the first step in the process of inward salvation, is to *consent* to be saved ; or what is practically the same thing, to submit or consent to give ourselves up to God, *in the act of unreserved and perpetual consecration, to be his, in his own way, time, manner and degree, for ever.* This is a principle which is necessary in the beginning, and is equally necessary in the continuance of the inward life. We cannot begin to live without it ; we cannot continue to live without it. This is the very point where thousands and thousands have stopped, and have thus incurred

evils and sufferings which they seemed unable to account for, and still less able to remove.

4. The act of personal and unreserved consecration, which we thus insist upon as entirely indispensable, involves the antecedent truth, which is supposed to be universally recognized, of man's moral liberty and responsibility. A knowledge of her life and writings is sufficient testimony that few individuals, perhaps none, have had a more distinct and full appreciation of the presence and agency of the Holy Spirit, than this devout woman; and yet she everywhere connects the divine agency with the responsibility of the creature. It seems to have been her opinion, and it is undoubtedly a correct one, that it is impossible for God to operate in a morally responsible being, for moral purposes, and with moral virtue resulting, without a real and voluntary consent; although that consent at times, disappearing from outward notice in the midst of the divine operation, may seem to exist only by implication. It is this view, which renders the act of consecration a reasonable and practicable thing. The language of Scripture is, "My son, *give me thy heart.*" God desires his people to come to

him by the free act of love, and not by the forced impulse of compulsion. In this view of the subject, she deliberately gave herself to God. That the act of grace existed in union with the act of the creature, there is no doubt. But it was in such a manner, that, while she rejoiced in saying she was the Lord's, she could still say, without injury to truth or to Christian humility, that she *gave* herself to the Lord; and being the Lord's, she was so without reserve, and knew nothing but him.

5. "I have long seen," she remarked on a certain occasion, "I see to-day, and as my life passes, I see more and more clearly, *that all happiness is in God alone*. I am aware that there is a sort of happiness, which may perhaps be called happiness by *participation*; that is to say, by participating or sharing in the gifts of God, in distinction from God himself. But I am certain that this happiness, however much it may be valued by many minds, is not, and cannot be, the satisfying food of sanctified souls. The holy soul desires to possess God as he is; just as he is; pure as he is; and *all* that he is." A possession which can be secured only by a perfect union of the human will

with the divine will ; and to such an extent that the perception of all other joy shall be merged and lost in the joy which flows from the consciousness of this union.

6. She was jealous of that inward taste of good, that inward sensible joy, which draws attention to itself, and about which the understanding and the memory of good people are sometimes more employed than they are about the will of God, in itself considered. "Pure love," she said, (meaning by the phrase that love, which, in being free from selfishness, is precisely appropriate to its object, and which is the same thing with perfect love,) "passes out of and above sensible joys, and seems to say, I will take no repose, I will have no rest in any thing, short of the original and uncreated essence."

And accordingly, it was a saying with her, "that her body she was willing to give to the world ;" meaning by the expressions, that she was willing personally and physically to labor, endure, and suffer for the good of her fellow beings ; but that she had reserved her spirit to God, to give her love and affections to him and him alone. "God," she said, "has taken me

to himself; he has enclosed me within his own essence, and shut the door against all intruders; so that I can receive none, have communion with none, love none but in himself. He kindles a love in my bosom, a love to himself, which consumes and destroys all other love; so much so that I can suffer no other being than God in my soul." *

* See *La Theologie de L'Amour ou la vie et les Œuvres de Catharine de Genes*, chap. 14.

CHAPTER FIFTH.

On the extent of her consecration. The necessity of regulating the appetites. Remarks on the methods she pursued. Results of them. Further remarks on the crucifixion of the outward nature. Inward crucifixion. Fixedness of religious purpose.

IN giving herself up to God, it is hardly necessary to say, that she reserved nothing, but laid upon the divine altar both her inward and her outward powers; her bodily senses as well as her intellectual gifts; her touch, her taste, her sight, as well as her memory, her imagination, her reasoning faculty, and her affections. Consecration, in its application to an individual, is necessarily of great extent, and implies all this. It cannot imply less. Leave but a single department of the mind in the power of the creature, leave but a single entrance of the soul unguarded and open; and Satan will find his way into it as really, and in all probability as *effectually*, as if an hundred were left open.

2. It was in accordance with this view of what is implied in the act of consecration, an act which is fundamental to a holy life, that she made it a principle to overrule and subdue all improper solicitations of the senses, either by an utter disregard or by a direct resistance of them. To profess to be wholly the Lord's, and at the same time to live a life of self by a wrong indulgence of the natural appetites, is obviously a contradiction between profession and practice. The two cannot go together. It is a remark almost too obvious to be made, that the sins arising from an undue indulgence of the appetites, can never be expiated, when they have once been committed, by any amount of human endurance or labor, but by the blood of Christ alone. Nevertheless, the rectification of their action, so that they shall act rightly in time to come, implies a physical and voluntary effort, often reluctantly made, and never without more or less of suffering. This effort she made, and she did it in ways and methods accordant with the best lights that were accessible in her situation; and having succeeded by the divine blessing in bringing them into position, she was enabled by the same divine aid to keep them there.

3. Some of the methods which she took might not be necessary or even proper in the case of other persons, who are nevertheless seeking the same great object. For instance, she avoided habitually the use of animal food, not because, so far as we are able to learn, she considered its use as necessarily sinful, but because she found in her own experience, which might perhaps differ from that of others, that to go without it gave her increased strength in her warfare with those inordinate tendencies of the appetites, which she regarded as injurious. Regarding herself as one separated from the world, and as sacredly given to God, she made it a practice also to wear simple, and what some would think they had grounds for considering as coarse and inconvenient raiment. It is but just to say, that she had her reasons for so doing; reasons which were satisfactory to herself, but which might not have been satisfactory to another person in another situation. There is no good reason for supposing that she adopted this practice, as some persons may erroneously have done in the age in which she lived, as an expiation for sin. There were other reasons, which could influence a humble and conscientious mind, without supposing this.

She adopted it, saying nothing of its appropriateness to her situation in other respects, such as her poverty, and her constant labors among the poor and sick, as a suitable sign of her heart-felt sorrow for her own and for other's transgressions, and as a valuable means, as she regarded it, although she knew it to be a subordinate one, of her higher purification.

4. But what we look at chiefly in this portion of her personal history, is the motive and the result. The motive was a sentiment of duty, arising from viewing the subject, both in its natural aspect and relations, and particularly in the light of God's holy will. The motive, therefore, was the highest and best motive. The results also were in the highest degree favorable. Certain it is, that she found, by the methods of repression and restraint, which she adopted and pursued at a certain period of her life, that the grace of God had enabled her to gain a great victory over the enticements of the senses. Those natural inclinations, which are so apt to lead to sin, were either entirely eradicated, or were entirely brought within her power ; and she regarded it as no small ground of thankfulness, that she had this evidence of the dethronement of an idol, which is set up and is worshipped in so many hearts.

5. Whatever may be said for or against those excessive austerities, which some pious persons have practised in various periods of the world, one thing is certain, that, without a vigorous repression of the inordinate acts of the senses, without a subjugation which will always imply effort and oftentimes great pain, the sensual tendencies will exist, and will prevail to an extent inconsistent with much advancement in holiness. There is, therefore, no escape. If we would be holy, the acts of the senses, so far as they are not within the rule of nature's intentions and of God's permission, must be nailed to the cross. No matter what name we bear; no matter what denomination of Christians we belong to, this process of crucifixion must be gone through. And whenever and wherever it is gone through, it will be found to imply the existence not only of Christian resolution, but of much inward suffering; and will resemble, as the Scripture represents it, the excision of a right hand, or the "plucking out a right eye."

6. She felt it necessary to crucify within as well as without. Every desire, every emotion, every joy, which did not have God for its aim and end, she rejected as adverse to righteous-

ness and to peace. On various occasions, and particularly when partaking of the sacrament of the Eucharist, she experienced much joy; so much so, that she seemed to be already in the heavenly world. But she knew well that there might be a kind of happiness without holiness. And it was her custom to pray to God, that she might not mistake the one for the other, and that she might not be led by visions and by sensible delights, but in the simple and self-crucifying way of faith alone.

7. It may properly be added in this connection, that she was firm in her determinations, was fixed in purpose, as well as conscientious. A strong will, resting upon God's will, is necessary to inward victory. Among other things, indicative of decision of purpose, it is remarked of her, that she showed a disinclination, in ordinary cases, (not in all cases, but frequently, and in all ordinary cases,) to give any outward signs either of desire or of suffering. We admit, that this was in some degree peculiar. But with the judicious limitations which she imposed on the principle, she had her motives for adopting it, which were undoubtedly right; and also her reasons for her particular method of conduct, which were probably right also, although

they might have been erroneous in their application to persons in a different situation. She knew that the whole natural man, whatever efforts it might cost, must be brought into subjection. She knew, likewise, that too much of human communication and sympathy is adverse to self-crucifixion, and chose, therefore, to give no expression to those desires which might in any way strengthen the life of nature, either in themselves considered or by their announcement to others. And for the same reason, namely, that she found it spiritually beneficial, she chose to receive and endure her sufferings as a general thing, not only in acquiescence, but in silence. God first, and man afterwards. Or, God first and man not at all, according as the circumstances of the case might be. In other words, (for this probably was the practical amount of the principle,) if she was called in God's providence to suffer any thing, she felt that she must carry it to the Lord for assistance, before going to any of his creatures. And so, also, if she wanted any thing, or desired any thing as necessary, she had no disposition to lay it before man, and would not do it until she could first lay it before the Lord, and could feel that she acted with the divine approbation.

CHAPTER SIXTH.

Consecration. Discharge of domestic duties. Effect upon her husband. Death of her husband. Her labors with the sick.

THE subject of her consecration to God we shall pursue hereafter, in some further particulars. We proceed to say, in the present chapter, that she gave herself to him in particular, to be employed by him as an instrument in his hands for the good of her fellow beings. She felt that as a consecrated Christian, she must live to do good, and not merely to enjoy herself. In the spirit of self-sacrifice she determined, that with divine assistance, there should emanate continually from her heart and her life that divine spirit of forbearance and those testimonies of active kindness, which should show conclusively that she was wholly the Lord's, and that her life was not at variance with her professions.

2. In carrying out these holy determinations, she did not fail to perceive that the spirit of Christianity, as it is brought into exercise, will endeavor to accommodate itself to the existing

facts and conditions of God's providence, whatever they may be. And accordingly she felt, that, during the life of her husband, true religion, while it enabled her to do much abroad, required her to discharge affectionately and faithfully every domestic duty. We have already had occasion to say, that she was united in marriage to a person of high rank, but whose temper and habits were so entirely unsuited to her own, as to render her situation exceedingly trying, and to deprive her of all happiness in that relation, except what she experienced in suffering and doing the will of God. She accepted this crown of thorns as a legacy from her Savior's hand. And in the spirit of that higher Christianity, which can distinguish between cause and effect, and can detect God's wisdom in man's sorrow, she made her domestic trials an occasion of close interior examination, of humbling her own heart before God, and of breaking down and overcoming her will in every thing. In her trials she was jealous of herself, and was fearful to do or say any thing which might be thought, by any possibility, inconsistent with a Christian temper. One of her biographers remarks, that while she "lived in the world with her husband, it was a rule with

her never to excuse herself when blamed by others ;” choosing rather to bear the reproach and insult, which often attached to the cross of Christ, with the meekness and silence of Christ’s spirit. “ She made it,” he adds, “ her constant and earnest request to God, that his pure and holy love might reign in her heart, and in her whole conduct, by the extinction of all inordinate self-love ; and in this sense she took for her device that petition of our Lord’s prayer : *“ Thy will be done on earth, as it is done in heaven.”*

3. The most powerful argument, which ever existed or which ever can exist, will be found in the kind addresses and sweet language of holy love. It is not easy for any heart, however hard, to be in the presence of such an influence, day by day, without feeling its power. Her husband’s heart relented. He saw and felt the difference, the vast difference, between himself and a true Christian. God gave her the satisfaction, in answer to her fervent prayers attended with appropriate personal efforts, to see her husband a humbled, penitent, and altered man. He seems to have passed through various internal exercises ; but the result of these exercises, terminating in a new state of

mind, was somewhat remarkable and sudden. In much agony of spirit, and fearing that in his broken state of health he might be called out of the world without becoming the subject of renewing grace, she one day retired alone to her chamber, and once more brought the case before her heavenly Father. God gave her that spirit of petition which takes no denial, and suffered himself to be vanquished by it. At the expiration of half an hour, she experienced a remarkable willingness to leave him entirely in the hands of God, attended with a sweet rest and peace of mind, which seemed to assure her that God had heard her request. On returning to her husband, she found him rejoicing in the inward evidences of a new life. And he continued in these humble and happy dispositions till the period of his departure from the world, which took place soon after. It is related, that nearly at the same time she lost her brothers and sisters, taken from her by death. But she resigned them all into the hands of God, as might have been expected from one who had adopted the divine purposes as her own, with entire simplicity and submission of spirit. The language of her lips and of her heart was, in accordance with the motto which she had cho-

sen as especially her own: "Thy will be done."

4. It was at this time that she perceived, that the providence of God placed her in a new position; and by releasing her from the limited province of domestic action, opened a wider field of effort, more fully corresponding to the benevolent largeness of her own heart. In the language of the Rev. Alvan Butler, who has given a short account of her life—"seeing herself freed from the servitude of the world, and in a condition now to pursue the native bent of her inclination to live altogether to herself and God, she deliberated some time in what manner she might best execute her holy desire. At length, in order to join the active life with the contemplative, and to have the happiness of ministering to Christ in his most distressed and suffering members, she determined to devote herself to the service of the sick in the great Hospital of the city. Of this house she lived many years the Mother-Superior, attending assiduously upon the patients with incredible tenderness, performing for them the meanest offices, and dressing herself their most loathsome ulcers. So heroic is this charity, that, with regard to the institutions set apart for the

relief of the poor and attendance on the sick, Voltaire forgets his usual censorious, malignant disposition in regard to religious institutions, to give them due praise. He declares, that nothing can be nobler than the sacrifice which the fair sex have made of beauty and youth, and oftentimes of high birth, to employ their time at hospitals, in relieving those miserable objects, the sight of which alone is humbling to our pride and shocking to our delicacy. In overcoming this repugnance of nature, in doing many offices about certain patients, it cost our saint much difficulty in the beginning, till by perseverance she had gained a great victory over herself."

"Her charity," he adds, "could not be confined to the bounds of her own hospital; she extended her care and solicitude to all lepers and other distressed sick persons over the whole city. And she employed proper persons, with indefatigable industry, to discover, visit, and relieve such objects."

CHAPTER SEVENTH.

Her labors with individuals, as well as in the hospital of Genoa. Case of a sick person by the name of Mark du Vel. Her labors with him, and his conversion. Her method of praying in certain cases. Death of Du Vel. Her interest for others.

ONE would naturally suppose, that the immediate superintendence and care of a large hospital, in such a city as Genoa, would necessarily have taken up all her time. It is certain, however, as intimated in the close of the last chapter, that she did not limit her benevolence to the inmates of the institution of which she had the special charge. It is not necessary, and it would not be possible, from the imperfect accounts which now remain of her unobtrusive labors, to record all her acts of self-denial and piety. True piety, the deepest and purest kind of piety, acts to do good rather than to be known. We will relate a single incident, however, as an illustration of her position in the community where she lived, and of her disposition to improve it to good purposes.

2. There lived in the city of Genoa, a man by the name of Mark du Vel. He was sick of a disease, which was very severe, and seemed almost incurable. His wife, whose name was Argentine, seeing him not only afflicted in body, but exceedingly depressed and desponding in mind, despaired of any favorable result from ordinary human efforts. Knowing the benevolence and piety of Madame Adorna, Argentine went to the Hospital, the principal scene of Madame Adorna's charitable labors, and requested her to visit and pray with her sick husband. The request was immediately complied with. She went with the wife of the sick man to their residence, and cheerfully offered him such aid, as her knowledge of the maladies both of mind and of body enabled her to impart. It is reasonable to suppose, however, that she felt more, and labored more for the soul, than for the body.

3. On her return to the Hospital, she was accompanied by Argentine ; and, afflicted at the condition of the individual, whom they had left, they turned aside into the Church of Saint Mary. Seeking a retired place in the church, she knelt down, and fervently commended the sick man to God. On the return of Argentine to her

family, she was surprised and gratified to find her husband greatly changed ; exhibiting, what he had never done before, the meekness and the gratitude of a Christian. He addressed his wife with great cheerfulness, saying, Tell me, Argentine, who this good woman is, whom you have brought to see me. She replied, it is Madame Catharine Adorna, a woman of a very devout and holy life. The sick man earnestly requested his wife to induce her to repeat her visit. This, Argentine promised to do ; and on the day following she returned to the Hospital, and related to Madame Adorna what had happened ; praying her, at the same time, to resume her visit, to which she promptly assented.

4. The news, which Argentine had brought, was not surprising to her. She had prayed earnestly for the sick man ; and she had reason to believe, that her prayer either had been, or would be speedily answered. This belief was founded upon the fact, that, in offering up her supplications for him, she had found herself inwardly and specially drawn by the influences of the Holy Spirit. It seems to have been her practice, in what may be called her special supplications, not to move by her own choice,

by the self-originated impulse of her own v. lition; but to keep her soul in the attitude of humble and quiet waiting, that it might first be moved upon by the Holy Ghost. And when she prayed to God under the influence of this specific divine operation, her faith could generally see the result in the petition itself. And this was the case in the present instance.

5. Madame Adorna, in compliance with what she had said to Argentine, visited the sick man a second time. He received her with great emotion and affection. Recognizing her as the instrument of God in his spiritual deliverance, he thanked her with many tears for her kindness; and then proceeded to relate some circumstances of the divine operation, which had resulted in his great change. It was evident, that he had received some new and very distinct views of the mission of Christ, and of the efficacy of his atonement, and that, in the exercise of faith, he had personally so applied the atonement as to result in a well-founded conviction of his pardon and of his acceptance with God. Having commended his wife to the remembrance and parental care of Madame Adorna, he died soon after, in the most pious dispositions, and in the most cheering hopes.

6. We have mentioned this incident chiefly as an illustration of the great readiness on the part of Madame Adorna, to aid in the spiritual necessities of her fellow beings. No matter what might be the situation in life of the suffering person. All she wanted to know in the case was the fact of suffering, and the opportunity of relieving it ; and she at once responded to it with all the physical power which God had given her, and with all the benevolence of a sanctified heart.

CHAPTER EIGHTH.

On the difference between her experience and that of others. Is to be found chiefly in her great faith. On the faith of acceptance. She possessed faith without having a philosophical knowledge of it. Illustrations of the action of her faith. Her interior peace. Of the foundation of such peace.

BUT some persons, perhaps, after reading what has been said, will be led to remark, that other individuals, as well as the pious subject of this memoir, have consecrated themselves to God, and have cheerfully labored, in the way of God's appointment and providences, for the poor and the sick. What, then, is the ground of difference? On what principles does it so frequently happen, that they have less exemption from inward trouble and less communion with God, than she is understood to have had?

2. This inquiry leads to the remark, that her experience was characterized in a remarkable manner by *strength of faith*. I make this remark with great confidence. The general features of her experience, particularly her ar-

dent love for God's will and glory, taken in connection with the remarks on this subject which are found in various parts of her religious works and published conversations, show it to be so. Admitting that she gave herself to the Lord in the act of consecration, much in the same manner as many others have done, or have supposed themselves to have done, the difference between her case and theirs was this. She believed, from the time of this full and permanent surrender of herself, and believed fully and firmly, that God *accepted her*. Her writings are full of expressions to this effect. From beginning to end, in all that is said on the subject, there is not a doubt expressed, that God was her Father and friend. And we repeat, this is the difference ; and it is a difference, which has an important bearing upon the whole subject of present sanctification.

3. Indeed, consecration, without an attendant belief in its acceptance, is merely, on a favorable construction of it, a consecration, which is inchoative or incipient ; and not a consecration in completion and in fact. In that act of consecration, which is a consecration completed or a consecration in *reality*, we not only give ourselves to the Lord, but we give ourselves to

Him *to be his*. A thing which is never really done, and never can be done, without believing that he does now accept us. To give ourselves to the Lord, and not to believe that he accepts us, is almost in the nature of a contradiction in terms. The two things are different, it is true ; but they are so closely connected, that the one involves the other ; and a failure in the one implies an imperfection in the other. And hence, unhappily, there is too much reason for saying that many persons, who think they have consecrated themselves to God, have really come short of such consecration when considered in its true and just extent. They have not only failed to do it, but they have failed in a very important, perhaps we may say, in the most important and the most difficult particular.

4. I do not suppose that Madame Adorna, superior as her intellectual powers undoubtedly were, understood the psychological nature of faith ; and still less did she understand, as in fact but very few persons do understand, the almost endless multiplicity of its relations. In other words, she might not have understood it theoretically and as a philosopher, but she did understand it practically and as a Christian. The great natural law of gravitation ; how

simple it is ; and yet how mighty ! Without locality, it is found every where. Without being visible, it has relation to all things that are seen. There is nothing too low to be beyond its notice ; nothing too high to be above its regulation. But who understands it ? Who can explain what it is ? And so of faith. Faith is one of the most simple operations of the human intellect ; and still it is one of the most difficult to be understood. And this too, notwithstanding that, like the law of gravitation, it pervades and gives life and power to the whole inward experience. I say, therefore, that though we do not find any theory or philosophical analysis of faith in her writings, we find the evidence of its existence in her own heart, and of its mighty power there, both in what she said and what she did.

5. She had faith in God's character, faith in his goodness and wisdom, faith in his providential arrangements, faith in his promises. And this faith she exercised constantly and practically, during the heavy trials of the earlier part of her life, and amid the weighty duties which characterized its later periods. If she wanted wisdom, for instance, all she had to do, was to exercise, in sincere dependence upon God for his direction, those rational powers, which God

had given her; fully *believing* that he would guide her to all those results which were proper and which were most beneficial. She did not regard it as necessary or desirable, that she should have full and absolute knowledge; but only that kind and degree of knowledge, which God sees best. And in the same manner, if she desired to be delivered from the pressure of any temporary evil, she laid the case before God; fully believing that God would grant all that relief which he saw to be beneficial; and she accepted the result, whatever it might be, as the true answer to her prayer; and with entire submission and gratitude. True faith, as it seems to us, is always exercised with the limitation implied in these remarks. It believes that God will give us whatever we ask in accordance with his wisdom and his will. It neither goes, nor desires to go further.

6. Praying in faith, she expected an answer. But she did not expect what may be called a supernatural or miraculous answer. Far from it. She read God's answer, not in shapes and signs written upon the sky or in any outward space, nor in inward sounds and sights, nor in any thing else which is liable to the delusions of self and of Satan; but in the unerring signa-

ture of his blessed providences, as they are interpreted by an understanding enlightened by gracious influences. Those providences she received, whatever their character might be, as the divine decision; and responded to them from the bottom of her heart, *THY WILL BE DONE*. It was thus, in the exercise of faith, that she received from God whatever she desired. And as she trusted every thing else with God by faith, so she trusted herself with him in the same manner.

7. As a result of this strong faith, her inner life was characterized, in a remarkable degree, by what may be termed rest or quietude; which is only another form of expression for true interior peace. It was not, however, the quietude of a lazy inaction; but the quietude of an inward acquiescence; not a quietude, which feels nothing and does nothing; but that higher and divine quietude, which exists by feeling and acting in the time and degree of God's appointment and God's will. It was a principle in her conduct, as already intimated, to give herself to God in the discharge of duty; and to leave all results without solicitude in his hands. And the consequence, as would naturally be expected, was the same in her case, as the

Apostle Paul represents it to have been in his ; that she could be troubled without being distressed ; perplexed without being in despair ; persecuted and cast down without either being destroyed or forsaken. In the language of Fenelon, whose religious experience seems to have been in a high degree similar, she “ adored all the purposes of God without knowing them.” Seeing God in all things and all things in God, she loved the afflictions which had God in them, and fled from all earthly good where God was not. A state of feeling and action, which could not fail to bring inward peace.

8. And it may properly be added here, (as the particular object of this memoir is to illustrate practically the operations of a sanctified heart,) that inward peace is the special and true inheritance of all truly holy persons ; the natural result, as well as the most satisfactory and certain evidence of inward sanctification. A little reflection will be sufficient to show the correctness of this statement. All true peace is, and must be from God ; connecting itself, in one way or other, with God’s supremacy. It is, as I suppose, an obvious and admitted truth, that every thing which exists, and every occurrence which takes place, must exist and take place,

either by divine permission or by divine agency ; and of course must be regarded, under all the circumstances of the case, as an expression of the divine will under the one or other of these aspects. God, therefore, reveals himself either effectively or permissively in every event. It was probably in connection with this view of the matter, that Madame Adorna was led to say in a certain passage of her writings, (metaphorically it is true, but with great and solemn correctness, when rightly understood,) that every event was God to her. We are encircled, therefore, by a multitude of facts and events, which are so many records and expressions of the divine will, and which require our own minds to be put into a right position with themselves. It may be regarded as the true idea, or definition perhaps, of a truly holy person, that he is one, whose will, under the mighty influence of a faith undoubting, is united with and lost in the will of God. And consequently such a person, in the extinction of his own will, cannot fail to unite with and acquiesce in those events, whatever they may be, which shadow forth and express the divine will. Such events may be so ordered in divine providence as to be very afflicting ; they may be accompanied

with very severe temptations ; but it is impossible, that they should disturb that sweet resignation, which reigns in the centre of the sanctified heart.

CHAPTER NINTH.

Her observance of seasons of fasting and prayer.
On sanctification by faith. She lived by faith.
Seasons of fasting and prayer consistent with the
life of faith. Partook frequently of the sacrament
of the Eucharist.

It appears, that, in common with nearly all Christians, she recognized the duty of fasting. It is only what we should expect, therefore, when we learn from her history, that she observed, with a serious spirit, those days and seasons, which are set apart by the church of which she was a member, as special periods of abstinence, humiliation, and secret communion with God. In the early period of her religious experience, her seasons of fasting and prayer, including those of her own choice, as well as those which were prescribed, were frequent, and were sometimes protracted to a great length.

2. It is not improbable, that the inquiry may arise here, especially in the minds of those who are somewhat jealous of any reliance on human

efforts, how can this practice, particularly when carried to considerable length, be explained in consistency with the doctrine of living by faith? The question, when thus put, has a specific meaning. It is not merely the great question of Justification by Faith; a question which it is to be hoped, after the controversies and experience of ages, is permanently adjusted. It is a question, which it would be difficult to regard as of less importance, but which has received comparatively little attention, that of Sanctification by Faith. It seems to be a common opinion, that works have more to do with Sanctification, than with Justification. The grounds of this opinion, which it would not be difficult to indicate, we will not stop here to examine. The truth is, that there is no difference. The principle of the adjustment of the divine agency to the human agency, in the religious life, is the same everywhere. It is the same in the beginning; it is the same in its progress; it is the same in men, the same in angels; it is the same in time, and will be the same in eternity. God will never violate the moral responsibility of his creatures on the one hand. And on the other, he will never permit an infringement of his own supremacy. It is at the point where these two

great principles meet, viz. the created responsibility on the one hand, and the eternal supremacy on the other, *and where God makes them meet*, that Justification begins, and Sanctification continues. It is in this position, relatively to these great principles, that they are found now, and must be found for ever. And in accordance with this view, we may say now to seekers after holiness, and we may say always, Live as ye began to live. As ye began in Faith, so go on in Faith. There is no other way. In the language of the Apostle ; “ As ye have therefore received Christ Jesus the Lord, *so walk ye in him.*” Coloss. ii. 6.

3. I have no doubt, that Madame Adorna, when she first gave herself to God, had less faith than she had afterwards ; and that she had less clear views of faith than she had afterwards. And I have never known an instance of greatly advanced religious experience, either personally or historically, where this has not been in some degree the case. There is very apt to be some unbelief mingling with the first acts of faith. It is a remain of the old leaven, which has not been purged out ; a deformed and decaying projection from the old root of Adam, to which the axe has not yet been applied. But I think

there is abundant reason for saying, that in her case this state of things did not continue long. It is impossible to explain her experience generally, and in particular what she says of her love of God and her union with God, and her specific statements made from time to time in relation to faith, except on the ground, that she learnt the great lesson of faith speedily and effectually.

4. But the question may still return, did she cease to fast, when she began to believe, or even when she became established in the life of faith? The facts of her personal history are, that she continued the practice of setting apart seasons of fasting and prayer for some time. She took great satisfaction in such seasons. There is reason to think, although her situation varied at different times, and her observances may have at last become less strict and formal, that she never wholly gave up such seasons. But then we are to recollect here, that she was a woman who had a searching intellect, that could make all suitable distinctions, as well as a heart that could love. She did not make a God of such seasons; she did not make a Christ of them. She looked upon them, it is true, as means leading to important ends; but whatever value she might attach to them, she considered them

merely as disciplinary, and not as expiatory. The life of faith may undoubtedly exist, under some circumstances, without the formal setting apart of seasons of fasting and prayer. But to suppose that such seasons, which are seasons of retirement from the world and of private intercourse with God, as well as of abstinence, are inconsistent with the life of faith, would be exceedingly erroneous.

5. Without taking into view, that seasons of fasting are natural and appropriate signs of inward affliction, (and she too had her sorrows as well as others, and was a partaker also in others' griefs,) she found such seasons profitable, as other Christians frequently have, by enabling her more effectually to restrain and regulate the natural appetites, which are apt to become inordinate and sinful with indulgence. She found them profitable also, especially in connection with retirement from the world, which is naturally implied in fasting, and is a part of it, by rendering the perceptions clear, and the conscience quick, which are apt to be blunted by the movements of the senses and by too much intercourse with men. But they were especially beneficial, in furnishing opportunities, which every holy soul craves, of private and

confidential intercourse with God ; opportunities which she might not otherwise have enjoyed.

6. It is related among other things, (an incident in her religious views and practices which may properly be noticed here,) that she attached great value, as a means of grace, to the sacrament of the Eucharist. She found her religious principles and feelings so much strengthened by it, that it was her practice, whenever her situation permitted it, to partake of the sacramental element every day. She took great delight in it ; and this too, as we may reasonably suppose, without prejudice to the life of faith ; but on the contrary, with advantage to it. It was sometimes the case, that her emotions rose so high that she could scarcely sustain them. So that, becoming jealous of herself, as we have already had occasion to intimate in another place, and fearing that she might be seeking the joys of God rather than God himself, she particularly and earnestly prayed, that her love might be exempt from any selfish intermixture ; and that the only motive of her heart might be the love of God and of his glory alone.*

* *La Theologie de L'Amour ; ou la Vie et les Oeuvres de Saint Catharine de Genes. Ch. III.*

CHAPTER TENTH.

Conversation with a person of the order of Dominicans. Her reply. Her appeal in private to God. On the profession of sanctification. Further remarks on this subject. Note on assurance.

ONE day a certain person of one of the religious Orders of the Catholic Church expressed to Madame Adorna some doubts as to her religious state. Whether he really felt such doubts, or designed merely to make a trial of her faith and feelings, is uncertain. Certain it is, however, that he charged her with being defective in that entire spiritual and personal renunciation of self, which God requires. The conversation took place before the death of her husband; and consequently before she was able to devote herself exclusively to those works of outward charity, which characterized the latter part of her life. The Dominican, (for it was to this order of religious persons that he belonged,) contrasted his own situation with hers, reminding her that he was one of the Religious Orders, wearing the distinctive dress of the Order, and

formally and solemnly set apart to God ; while she, whatever might be her professions of holiness, still lived in the married state, with all the worldly cares, which are incidental to that situation.

2. Madame Adorna listened to his remarks, which were made at some length. They affected her differently, perhaps, from what the author of them expected. As she listened, the fire of divine love, taking occasion from such suggested doubts of its existence, kindled and glowed in her bosom, so that she was hardly able to contain herself. She replied, nevertheless, with much sweetness of manner, but with much decision, to this effect, that the existence and strength of pure love did not depend on outward incidents. It is true that you have the advantage of being a member of one of the Religious Orders ; but this does not necessarily prove, that you have more love to God than those who belong to other Orders, or than those who do not belong to any. That I am not able to love God in my present situation, as much as you do or can love him in yours, is what you can never persuade me. You have referred to your habit, the distinctive dress of your Order. If I could be so void of reason as to believe, that the dress which you wear would add the least spark to

the divine love which glows in my bosom, I should be strongly tempted to attempt to rend it from your shoulders by violence.

3. When she had gone away to the place of her religious retirement, she addressed herself to her heavenly Father, in that familiar but devout way which was customary with her, in such terms as these,—“Oh, my Beloved! Who shall hinder me from loving Thee? Can my situation in life shut up the avenues of my heart, and prevent my loving? Oh, no. I could not cease to love, and to love thee with all my heart, even if I were situated amid the tumult and strife of armies. How, then, can the relation of a wife, and the cares of a family, or any of the ordinary duties of life, be an obstacle to a life of holy love? Pure love is a grace which has strength enough to live and flourish in every situation. I need no other proof, no other evidence of it, than what I have felt in my own soul, the gift of him whom my soul loves.”

4. The remark was made to her upon another occasion, that she might possibly be deceived in relation to that high degree of sanctification of the heart, which she professed. She answered, she could not believe, that a heart, which was inspired with pure love, that is to say, with a

love free from any selfish mixture, was liable to be led into any fatal or important error. She thought she had been taught by her own inward experience, that God would certainly guide those of his people in a right way, at least in a way acceptable to himself, who love him with the whole heart. Being confident, that her heart was wholly given to the Lord, and that she loved nothing in opposition to him, and nothing in comparison with him, she felt at liberty and felt it a duty, to profess her inward state on suitable occasions; believing that God would not, and did not permit her to fall into essential mistake.

5. The opposers of the doctrine of entire sanctification have often objected to it, that in individual cases, such sanctification can never be known to exist, (it may exist, perhaps, but can never be *known* to exist,) with absolute certainty. And consequently, granting the possibility of sanctification and even the fact of sanctification, they take the ground, that the assertion or declaration of it can never be made with entire confidence. Perhaps this may be true. And at any rate it is not necessary to contend in regard to it. It is undoubtedly true in a majority of cases. It is true also, in a considerable degree, of justification, as well as of

sanctification. But, although in ordinary cases we may not be able to know our state either as justified or sanctified, with *absolute certainty*, it is reasonable to suppose that we may know it with a high degree of probability. And it is certainly not unreasonable to say, that there are some individuals of eminent piety, such as the subject of these remarks, who seem to be at liberty to speak of their inward state in terms of unwavering assurance.

NOTE. It seems, that the doctrine of Assurance, generally expressed by the phrase, assurance of Faith, which involves the whole subject of Sanctification, was formerly more familiar to the public mind in this country, than at present. At that early period men were expected not merely to give some slight evidence of the existence of Christianity in their hearts, but to aim heartily at that higher degree of experience, which the phrase Assurance expressed. A writer in the recently published and valuable work, entitled the Great Awakening, in giving an account of a meeting of Ministers in Boston, more than an hundred years ago, at which he himself was present, says, "Our conversation was upon Assurance; the grounds of it, the manner of obtaining it, and the special operation of the Holy Spirit therein. A very useful conversation."

CHAPTER ELEVENTH.

On the sanctification of the propensive principles.

Remarks on the principle of curiosity. Extract from her writings. Her retirement from this world. Results of this course. Of the time she spent in prayer. Nature of her prayer. Method of prayer in later life.

THERE are important principles of our nature besides such as are closely connected with the outward senses and are generally known under the denomination of the Appetites, which are necessary to be controlled. Principles, which are indispensable to the great purposes of humanity ; but which are liable to be perverted ; and the perversion of which cannot exist without injury to the inward life. Such are the propensive principles generally ; in particular, the active and powerful principle of Curiosity, which prompts us to inquire what is doing, or what is done, or what is likely to be done ; and also, the Social principle, no less powerful and active than that of Curiosity, under the influence

of which we are continually led to seek, and to enjoy the company of our fellow men.

2. It was the opinion of Madame Adorna, as would naturally be expected from a person of deep piety united with sound intelligence, that the grace of sanctification implies the proper and sanctified regulation of these principles, as well as of others. She felt, for instance, with that conscientiousness which is characteristic of a holy heart, that it was sin for her to know any further, or any otherwise, than God would have her know. It may be regarded by the world generally, and it probably is so, as a matter of small moment, and certainly as no great transgression, to indulge in the propensity to know, to almost any extent. And hence it is, that there are so many persons in the world, and not a small number in the church, who are inordinately busy in matters not peculiarly their own, and who resemble the ancient Athenians, in continually "asking and hearing some new thing." A view of things, as erroneous in theory, as it is injurious in practice ; and which would help to explain in many cases, that want of communion with God and of spiritual enjoyment, which are acknowledged to exist.

3. In accordance with what has been said, she

remarks, in the Conversations which her biographer has recorded, that “ we must relinquish our own understandings, our own desires to know, in order to be in a position to receive the divine communications. The human understanding, when set in motion by natural motives, always exhibits its weakness and insufficiency, in the investigation of divine subjects. God, it is true, sometimes lets us make the trial of what we regard as our perceptive or rational strength ; but the result is, that we learn only our own imperfection. When we have learnt this great lesson, when we are willing to renounce our own wisdom, and have learnt that intelligence is from God as well as grace, and not till then, God becomes our inward teacher. The holy soul, therefore, ought to be in a disposition to say to God, *Thou art my intelligence. I am willing and desirous to know that, and that only, which thou seest best for me to know. I will extinguish every inordinate desire here as in every thing else, and wait calmly and peaceably before thee, that the weakness of my own mind may be guided by the strength of him who giveth wisdom.*” *

* La Vie, Ch. xxxi.

4. She regarded it as very important also, especially in its connection with the progress of the inward life, that the social principle should be subjected to a strict regulation. The principle is not to be extinguished, but to be regulated. And the only rule is, that we must recede from society or seek it, be in it or out of it, just as God, in the manifestations of his Providence, would have us do. Accordingly we find, that in the early periods of her religious experience, before she had become fully established in the principles of holy living, she felt it her duty to live, in a considerable degree, secluded from the world. She had turned her back upon it; why should she keep its company? She had once heard its voice to her injury; why should she endanger herself by listening to it again? She knew that its conversations turned upon things, that were characterized by pride or by folly; and why should she give to them those priceless hours, which she knew how to employ in conversing with her God?

At the time to which we now refer, she could say, that "her hour had not yet come." She dared not mingle with the world, except for short and distant periods, either to enjoy or to serve it, till the further progress of her inward

preparation, and till the day that she should be led forth in the ways of Providence, and by the leading of the Holy Ghost.

There can be no doubt, that important practical results followed her views of the duty of social intercourse. Convinced that all her words should be weighed in the balance of the sanctuary, she saved those precious hours that might have otherwise been given to idle or worse than idle conversation. And she felt that she could not give to the ordinary intercourse of society an hour or a moment, whether for conversation or for any other purpose, except what she could give with the sanction of her God. And thus was spent in inward divine intercourse what would otherwise have been wasted away in frivolity or in sin. Her soul learned rapidly, not only because she sought the Great Teacher, but because she took time to learn. If she could not be said to be in the world, it is equally true that she could not be said to be alone. God was her visitant. The Infinite Mind took up his abode in the solitude of her heart. With him she conversed, mysteriously it is true, but still reverently and familiarly, as a man converses with his friend.

5. In connection with what has been said, we

are prepared to receive the statement of her biographer, which it might otherwise seem difficult to believe, that during the four years immediately subsequent to the period of the remarkable experience, which has already been mentioned in the third chapter, she spent six hours a day in prayer. It is not said, and probably is not meant to be said, that she spent this amount of time in vocal prayer ; but that she spent it in vocal prayer, and in such acts of devout meditation and of silent communion with God, as may properly be included under the denomination of prayer. And perhaps it may be of some importance to say here, that the term Prayer is frequently used by writers on religious experience, especially by that remarkable class denominated the Mystics, as a general name for all acts of intercourse and communion with God ; those, which are inward and silent, as well as those which are outward and expressed. Prayer is none the less prayer, merely because it fails to be expressed in words. On the contrary, the highest kind of prayer, that in which the will of the individual is entirely lost in the will of God, being beyond any power of expression of which language is capable, naturally loses itself in silent acts of adoration. And in

the case of the subject of our remarks, it was probably the fact, that much of her devotional time was spent in adoring acts.

6. There does not appear, however, to be any reason to suppose, from any thing which is said in her life and writings, that she continued during the later periods of her life, the practice, which has been mentioned, of occupying so many hours each day in private worship. It was not necessary; it was not desirable, that she should. God not only acts for us and in us, but he has his times and seasons of action. When God, in his providences, called her from solitude to the world, from contemplation to action, it was a matter of course, that she should accommodate the history of her inward life to the new facts of her altered outward circumstances. The life was the same; and it must be the same under all circumstances; but the manifestation was different. If in the discharge of her duties to the poor and the sick, if, occupied with the cares necessarily incident to her situation as the immediate and responsible Superintendent of one of the principal Hospitals in the city of Genoa, she could not retire to her Oratory and spend as much time there, as she had at other times and in other sit-

uations, it was the result, not of a declining religion, but of a controlling providence. But the discipline she had gone through in retirement was not without its effect in the severer exigencies of a more public life. God had established an inward Oratory, a place of prayer in the heart, a closet sacred and interior, into which, by the introversion of the mind upon itself, she could retire, and converse with her Beloved, and be refreshed spiritually and richly, even amid the perplexities of business and amid the enticements of human conversation.

CHAPTER TWELFTH.

Universality of temptation. Tempted to unsubmission by the desire of heaven. Victory over this temptation. Conversation with Marabotti. The sanctified soul without unsanctified desires. Union with God.

I do not know, that any one in the present life expects to be beyond the reach of temptation. The Savior himself was tempted. And it seems to be the concurrent testimony of his followers, that they are called to endure trials of this kind, in a greater or less degree. This, at least, was the case with the pious subject of our remarks. And we may add further, that the temptations will adapt themselves to the condition of the subject of them ; so that we may expect, that very holy persons will at times experience temptations very different from those of other persons.

2. Madame Adorna was called, in the situation in which Providence placed her, not only to take care of the sick and dying ; but to aid in paying the last offices to the dead. In connec-

tion with the discharge of duties of this nature, so trying and afflicting to most persons, it was sweet to her to think of the blessedness of those, who die in the Lord, and to dwell in thought on that pure land, where there is no sickness, and where sorrow is unknown. And as she thus turned her meditations to the place and pleasures of the heavenly world, the thought arose, that she would like to be there. The mere wish soon became a desire. The desire, which was at first slight, soon grew stronger and stronger, till, at last, it assumed the form of a very trying and afflictive temptation. Satan himself came, and inwardly suggested, why should she, who loved her God so much, be compelled to remain far from the object of her love, amid such wrecks of humanity, amid the tears of the sick and the groans of the dying, while she saw others continually passing from this state of trial to the mansions of the blest? Not that Satan, who knows how to assume the garb of an angel of light, was desirous to see her in a better situation ; but he was desirous, and strongly desirous, to render her agitated and unsubmitive in that situation, in which her heavenly Father had seen fit to place her. The temptation was nicely adjusted, and keenly felt. The

more so, because she was now somewhat advanced in years, and began to need for herself the care which she bestowed on others. It occasioned an inward struggle, and a depth of sorrow, which none but holy souls can truly estimate ; but God gave her the victory.

3. It is true, that, when the subject of death and of its attendant results occurred to her thoughts afterwards, the temptation would sometimes present itself, but the power which it once had was gone. From the time to which we have referred, she may be said, in a certain sense, (in a sense true but exceedingly liable to be misunderstood,) to have ceased to exercise desire. Even heaven itself, regarded as an object of desire, had lost much of its power. That is to say, she ceased, in a considerable degree, to think of heaven and to desire heaven, considered as a distant locality ; and she saw and felt more distinctly the power of that higher and blessed doctrine, that the true heaven is the will of God ; and that to be in the will of God is to be in heaven, though that will may place us where we shall be witnesses of others' sorrows, and shall feel deeply our own. It may be added, that she was not alone in her views and feelings. "Let us be good servants," says Balthasar Alvarez, a pious

Spaniard, who lived and wrote in the time of St. Theresa. "Let us serve God, as it is our duty, and let the rest be as it will, without giving ourselves any solicitude; for he is infinitely good and just. *Even the desire of heaven may proceed from self-love.*"*

4. There was a religious man, the same who afterwards wrote her Life and her Conversations, to whom she had been accustomed, for some time, to communicate the dealings of God with her soul. At a certain time, when she was conversing with this person, the conversation turned upon the uncertainty of life, and the possibility that she might enter upon the joys of heaven by being called suddenly out of the world. Feeling the approach of that temptation, under which she had suffered so much, she gave him to understand that her affections were very much in another direction; that she had ceased to have any specific desire of heaven; and that she had even ceased to desire any thing and every thing else. Or rather, that she desired only one thing, viz: that her will might be lost in the will of God. And as she felt that this de-

*As quoted in Fenelon's Pastoral Letter on the Love of God.

sire was accomplished by the loss of her will in the divine will, she could still more truly say, she desired nothing.

5. Marabotti, (for that was the name of the person to whom we have referred) reminded her, that desire was a natural principle; intimating in the remark, that she ought not to consider its existence as inconsistent with holiness of heart. But her greater religious experience enabled her to make distinctions, which others, who have not had an equal depth of experience, find it difficult to do. She knew well enough, that natural desires, when kept true to their original designs, are good. In other words, that they are good, and can be good, only in being authorized, sustained, and sanctified by the God of nature. And accordingly she did not mean to be understood, that she had ceased to desire in the absolute sense, which would be an impossibility; but that, through divine grace, the natural desires, considered as distinct subjects of inward consciousness, had become virtually extinct and lost, by being merged and lost in the desires and will of God. In this sense every holy person not only ought to be enabled to say, but is, in fact, enabled to say, and he does say, in his heart and in his life, at least, that he has no desires.

6. It was probably at this point in her religious experience, at whatever period of her life it took place, whether before or after what is related in this chapter, viz: when all desire, or rather all unsanctified desire ceased, that she regarded herself, if one may so express it, as passing out of herself, and entering into that eminent state of grace, which the writers on the higher forms of christian experience have denominated the state of Union. Certain it is, that she recognized the state of divine Union, as a well understood and specific religious state; and that she regarded our own desires, in distinction from desires merged in the will of God, as the principal obstacle to such a union. She saw very distinctly, that desires unsanctified, whatever specific shape or name they may assume, constitute essentially that life of nature, which the holy soul abhors.

7. It is in the chapter of her life, where the conversation to which we have just now referred is related, that the author of it represents her as saying, that "all desire is an imperfection;" implying in the remark, that persons, in whom desires, that is to say, all natural or unsanctified desires remain, cannot be truly restored and holy persons. And the reason is, she remarks

further, because “ the existence of desires, that is to say, of *our own* desires, in the heart, is necessarily, just to the extent of their existence, the exclusion of God from the heart, who ought so be our All in All. On the other hand, the soul in which the fulness of God dwells, or what is the same thing, the soul which is perfectly united to God, finds every thing in God ; and of course finds and desires nothing out of God.”

CHAPTER THIRTEENTH.

Reference to the controversy between Bossuet and Fenelon. Remarks on the nature of sanctification by faith. The course taken by Fenelon. Of the tendencies of his doctrine in relation to the natural life. References to other writers. Quotations from Madame Adorna, and from Surin. Remarks on the doctrine contained in them.

IN the views which were presented at the close of the last chapter, in relation to the extinction of desires in the sanctified heart, we find one of the leading elements of a controversy, which once greatly occupied the attention of the religious world, and is not yet forgotten. We refer to the controversy on the nature of the higher forms of religious experience, which was carried on by Bossuet, the bishop of Meaux, as a principal leader in it, on the one part, and by Fenelon, the archbishop of Cambray, on the other. A controversy, characterized by remarkable displays of learning and ability; which went back, in the support of its positions, to the days of Augustine; which summoned to

its scrutinizing tribunal the doctrines of the Quietists and Mystics; and which involved in its progress the personal character and writings of numerous individuals, more or less distinguished for their rank, their learning, or their religious experience. This great controversy, whether we consider the standing of the individuals concerned in it, or the ability shown in its prosecution, or the importance of the questions involved, can never lose its hold on the interest of mankind. On the contrary, the signs of the times seem to indicate, that the period is approaching, when some of the principles involved in it will be again brought before the world for re-examination and re-announcement; which cannot well be done, without increasing the interest in it which already exists.

2. Perhaps it is not presumptuous to say, that the question of justification by Faith is settled. It may be agitated from time to time; it probably will be; but I think it can never be removed from its foundations. Saying nothing of the support which it finds in the Scriptures, it has such a mighty philosophical basis, being demonstrably the result which must follow from a right perception of the relation between man's dependence and God's supremacy, that it stands,

and will stand for ever. The question of sanctification by Faith will be settled in the same way ; on the same general principles ; with the same signatures of truth, and the same stamp of perpetual permanency. The subject of sanctification, however, which involves the whole subject of holy living, is much more complicated and difficult than that of justification, which is limited to the single matter of the principles and the mode of the forgiveness of past sins.

3. The doctrine of sanctification, saying nothing here of many related or incidental views, naturally presents itself for examination under two great phases, viz : Assurance of Faith, and Assurance or Perfection of Love. It so happened in the arrangements of Providence, that the attention of Fenelon, who knew what it was to love God with a heart-felt affection, was directed particularly to the important subject of the nature and operations of holy love. He assumed the ground and maintained it, that pure or holy love and unsanctified desire are inconsistent with each other, and that the former always excludes the latter. Even the desire of heaven, as it seemed to him, if it were not acquiescent with the will of God, and subordinated to it, would be inconsistent with holy love. In the

course of the controversy, which views, so repugnant to the natural mind, was obviously calculated to excite, it is proper to notice here, that the religious and experimental doctrines of Michael de Molinos, doctrines for which he suffered much, and at last died after a long imprisonment, came into discussion. And also, to a still greater extent, the opinions, writings, and personal character of Madame Guyon ; a woman hardly less remarkable for her learning and intellectual power, than for her eminent piety. The matters in controversy between the two parties, became ultimately much obscured and confused in the dust of the conflict. But the leading question, stated in a few words and freed from incidental topics, seems to have been simply this. Does the sanctified or truly holy person ever act from the desire of his own good, in itself considered, and as a ruling motive ; or does he always act from the motive, in which every other must be lost, of God's glory and God's will ? Fenelon, led probably, in part, by the suggestions of his own experience, asserted the higher motive to be the true one ; and of course was obliged to maintain, that all human desire, (excluding of course the mere instinctive tendencies,) which does not conform in its action

to this rule, and is not merged in the higher motive of a supreme regard to God's glory, is to be regarded, and ought to be regarded, as unholy and wrong.

4. It will be seen that this doctrine strikes deeply and unsparingly at the root of the natural life. The natural life consists, essentially, in the natural desires. These desires, it is well known, multiply themselves in correspondence with the infinity of objects by which we are surrounded; they spring up on every occasion; they operate with great activity and with immense power; but it is obvious, that, in their natural tendencies, they operate in their own directions and by their own principle of movement, without reference to God's will. Fenelon maintained, (and as it seems to us in accordance with the Scriptures,) that the true man in Christ Jesus, the man in whom the power of divine grace has been allowed to work out its legitimate results, becomes in a certain sense, a divine man. Certain it is, that he has a new and divine nature; that is to say, he is a man, in whom the principle or impulse of movement is divine; and he is so, in being like Christ, who came not to do his own will, but the will of his heavenly Father. He would not admit the idea, that, in the pro-

gress of inward regeneration, it was right, or safe, or scriptural, to stop at any point, short of replacing God in the centre, and of making Him the source of every movement, the controlling principle of every action. Before the influences of such a doctrine, when received into the heart, it is obvious that selfishness must cease. No motive lives there, or can live there, but that of LOVE; and that love lives in its object; and that object is God.

5. In the defence of his doctrine, Fenelon appealed to the authority of many of the great names of Christianity, in all periods and ages of the Church; Clement, of Alexandria, Chrysostom, Ambrose, Cassian, St. Augustine; and in later times, Thauler, Ruysbroke, Kempis, John of the Cross, Francis de Sales, and many others. In his own writings, and in the writings of others who took the same side in the controversy, particularly in a learned work, entitled *Justifications de la Doctrine de Madame De La Mothe Guyon*, (a work sometimes ascribed to Fenelon, but really compiled by Madame Guyon herself,) repeated and frequent references are made to the experience and the opinions of Catharine of Genoa; the name by which the subject of this memoir is generally

known in ecclesiastical history. These references indicate the high estimation in which her piety was held, and also the value which was attached to her opinions. In his Pastoral letter, on the nature of the Love of God, in which he introduces the opinions of many devout and distinguished persons as accordant with his own, Fenelon quotes the following passage from her writings. “*Oh God, the object of my love, I desire Thee and Thee only ; and I desire Thee after what manner it shall please Thee. I would have, in my affection for my Beloved, not one spark of desire mingling with it, [that is, of natural or unsanctified desire,] either for heaven, or for any created thing. All desire fails of perfection.*”

In another passage of the same work, Fenelon has another incidental reference to her; made, however, in such a way as to show that he regarded her as a valuable authority in christian experience. “It will not be improper also,” he says, “to cast an eye on the Catechism of Father Surin, and on his Rules for a Spiritual Life, both of which works are approved by the bishop of Meaux. The first of these books *speaks to the same import with Catharine of Genoa.*” Then follows his quotation from

Surin, as follows. “Man says naturally out of the corruption of his heart, ME, ME. But when the bottom of the heart is supernaturally cleansed, he says in his centre, God, God ; and this is the natural result of his transformation from himself into God. Such a holy soul does not even allow itself in desires, which, in themselves considered, would be regarded as *good*, unless they arise by a divine movement, that is, in God’s time and way, and for such things as it pleases God the soul should desire. Such desires as God gives, are characterized by being very peaceable.”—“The soul, without concerning itself about any thing that might affect it, endeavors only to see the glory of the Lord, without any consideration of its own interest.”

6. The doctrine, thus contained in such passages of these and many other pious writers, seems to me to be true, *as it was probably meant to be understood* ; but it must be admitted, that it is frequently so stated as to involve error. The doctrine stated, in a few words, is, that a sanctified or holy soul is a soul so united to God by conformity with the divine will, as to be *without desire* ; that is to say, without any desire of its own, or any desire separate from the will of God. Accordingly Francis de

Sales describes a holy person, as one "who asks nothing, desires nothing, refuses nothing." A proposition erroneous and dangerous, as it is expressed, but sublimely true, when correctly understood. There probably can be no doubt as to what is meant, viz. The holy person is one, who asks nothing out of the will of God, desires nothing out of the will of God, refuses nothing that comes in the will of God. The doctrine, as most frequently stated by its advocates was in the simplest form, viz. that holy souls are without desire. And what is worthy of notice, the fact, as thus simply stated, they regarded as sustained by their own experience in many cases, and as accordant with it.

7. It is no wonder, that the doctrine, when stated in this manner, met with opposition. It is well known, with what learning and eloquence, Bossuet and others, who thought with him, assailed it. And at the same time, it is no wonder, as it seems to us, that it was frequently stated by the advocates of it, just as it was. The expression, which they gave of one of its leading features, viz. an absence of desire, *seemed* to them to be the precise expression of their own inward experience. But thus stated, without any qualifying epithet, it is not true, and

cannot be true, either of men, angels, or even of God himself. From the nature of the case, desire must exist. To suppose a man, or angel, or any other being, more or less elevated, to be absolutely without desire, is to suppose them to be without correct perception, stupid, brutish, or almost any thing rather than a moral and accountable being. We may not only desire in the general sense of the terms, but we may desire our own happiness. No man or other being has a right to cease to desire his own happiness. To be absolutely without the desire of our own happiness, would be inconsistent with our moral nature, and with moral duty. Bossuet was right, therefore, in objecting to the doctrine as he found it frequently stated, and as he understood it to be taught, but it is only just to say, that he does not seem to have been capable of fully appreciating the facts, opinions, and experience on the other side. In giving an account of the higher forms of inward experience, it is necessary to know something of that experience personally ; and it is necessary, also, to be entirely candid and just in the interpretation of language, in consequence of the difficult nature of the subjects to which it is applied.

8. It is true, that, in all really holy persons,

desires exist ; but it is also true, (and here is the source of the mistake and of the controversy,) that these desires are so entirely subordinated, so taken from the creature and placed upon God, so merged and lost in the divine will, that frequently, and perhaps generally, they do not appear in our consciousness, as distinct and separate objects of perception and contemplation. The love of God's glory, or what is the same thing, the desire of the accomplishment of his will, corresponding to the greatness of the object, expands itself and becomes more and more intense, till it may be said to be infinite. While on the other hand, the desires for our own interest or for the interest of others, as compared with the desire for God's glory and the supreme love of God's will, dwindle into insignificance in the comparison, and are virtually lost. The proper expression, therefore, is, that the holy soul has no selfish or unsanctified desires, no desires separate from the desire of God's glory, no desires of *its own*. It stands, by being conformed to God's will, in the blessedness of the divine union ; like the quiet and pure mind of angelic natures, it is fixed calmly and unchangeably in one direction ; it has but one pulse of life, one voice : **THY WILL BE DONE.**

9. So that if we take the mere expression of the doctrine, as we frequently find it, 'or as it is frequently supposed to be found, in Molinos, La Combe, Fenelon, Madame Guyon, or at earlier periods in Thauler and Francis de Sales, and also as distinctly as any where else in Catharine of Genoa, whose experience and opinions are frequently cited on points of this kind, I think we may say, that the argument is on the side of Bossuet. But if we take the thing itself, the actual experience and the necessity of such experience as constituting holiness, if we take what is obviously meant rather than what is frequently but imperfectly said, I think we may say, that the TRUTH was with Fenelon. And let it be remembered, that language, which is imperfect, shall pass away, but truth, which is without imperfection, shall endure for ever. It is a great truth, and being a truth is an eternal one, and God has revealed it in his holy Word, and revealed it in the hearts of his sanctified people, that he, who stands in the desire of the creature, stands out of the will of God ; and he, who stands out of the will of God, and in the desire of the creature, does not bear, and cannot bear the divine likeness. Desire, it is true, is not absolutely lost, but it is lost relatively ; just

as a drop in the ocean is not absolutely lost, but being in the ocean, and being a part of the ocean, who will ever find it? And accordingly no holy being through all eternity will ever acknowledge, or can acknowledge, that he has a desire, or can have a desire, which is not consentaneous and made one with God's desire. The ocean, the infinity of the Divine Nature has swallowed up the minuteness, the mere drop, the nothingness of the creature. And when the purified soul has arrived at this point, when in the inner solitude of its deepest consciousness, it can say, that the life of self exists no longer, that the desires which spring from the natural life are extinct, that it rejects, and has no knowledge of any principle of movement, except God, and God alone, its own existence being virtually lost in the divine existence, it has arrived at a position so far above the range of common experience, that even Fenelon may be excused for sometimes mistaking in the mode of bringing these great views to his fellow-men, and for finding the power of language inadequate to the expression of the reality.

CHAPTER FOURTEENTH.

Objection made to the doctrine of entire union with the divine will. Such union not unfavorable to action. Reference to the case of Madame Adorna. Her prayer and the answer she received. Her interest for unconverted persons. Quotations. Inferences from the facts presented.

BUT some will say, perhaps, if desires, which are acknowledged to be powerful principles of action, cease to exist in the state of Sanctification, then those, who are in that state, will of course fail, at least in a considerable degree, to desire the salvation, and to labor for the salvation of their fellow-men. The great motive of human action, as the subject presents itself to the view of the person who makes this objection, will be wanting. I believe that some such objection as this, varying from time to time in the expression, has been frequently made against the practical results of assurance and of sanctification in the present life.

2. But a little examination can hardly fail to

place all such erroneous views in a right position. The doctrine to which we have referred as having been maintained by many pious and learned persons in various periods of the church, is not that of an absolute extinction of the desires in any case ; but when rightly understood, is the simple and important doctrine of a right position of them, viz. a just position relatively to the will of God. In other words, a holy soul is not destitute of desires ; but its desires, instead of being divergent to every point of attraction from the world, the flesh, and the devil, are made identical with, and are lost in the divine desire, the divine will. It is not true, therefore, that such a soul ceases to desire ; but it is true, that in its present state it desires, in particular cases, through the medium and under the control of its general desire for God's glory. Can it be possible, that such a soul, that such a person, simply because his desires have assumed a just and sanctified position, can fail to act, and to act energetically, for his fellow-men, when he has before himself, and when he deeply feels the mighty motive of God's express command ? Let it be true, if you please, that the whole Christian world ceases to act from this moment, except from the single motive of

God's will, and would there be less of watchfulness for the salvation of men, less of prayer, or less of any thing, which constitutes the truth, the power, and the unity of Christian effort?

3. Certain it is, that, in the case of Madame Catharine Adorna, so often cited by different writers in the controversy just now referred to, under the name of Catharine of Genoa, notwithstanding her avowed opinion that in the sanctified person all human desire is merged and virtually lost as a distinct principle of action in its unity with the divine will, she felt, and prayed, and labored, (I think we may say with much reason to the very extent of her capability,) for man's good, and man's salvation. It was God's will, whether revealed in his word or his Providences, which sounded to her holy heart like the voice of a trumpet. As a human being, as a woman touched with woman's sympathies, she might have desired, and undoubtedly did desire, the good of her fellow-beings. But what was the human motive to the divine? What was the impulse of human sympathy, which, considered separately from the divine will, might have been right and might have been wrong, according to the circumstances of the case, compared with God's command? No more than earth to

heaven, no more than time to eternity, no more than the finite to the infinite. She could not estimate it, nor think of it; she counted it less than a drop to the ocean.

4. I admit, that, when a person arrives at the highest point of sanctification, by the loss of all his own desires, the result is inward rest. The soul, reposing upon the bosom of its Maker, experiences a tranquillity which is divine. The fears, and selfishness and outcries of the natural man cease; there are no impatient distortions of the countenance; no fiery denunciations resulting from fear or from envy; no irregular and ejaculatory efforts of zeal without knowledge, but it is a great mistake to suppose that rest in God is the same thing with the inactivity of nature. In that calm tranquillity there reposes an inward strength, (a strength too, which goes out in appropriate action,) far beyond the power of unspiritualized humanity.—Call it quietism, if it is thought proper, and denounce it under that name. But denunciation does not alter the truth. It is the quietism of Abraham, when he offered up his son on Mount Moriah. It is the quietism of Noah, when he was rocked like helpless infancy in the storms that drowned a world. It is the quietism of Paul, when he calmly plead before Agrippa, and reasoned on Mars' Hill.

It is the quietism of the Son of God, when in the agony of the garden, he said, "Not my will, but thine be done."

5. A soul, that ceases from its own desires by making them in harmony with God, is at rest in itself, but it does not follow that it is either insentient or inactive in relation to others. Hear the language of Madame Adorna herself, on this very subject, and in relation to this very point. "Thou hast commanded me, my Father," she said at a certain time, "*to love my neighbor*. But I find myself so drawn towards the great centre of my affections, that I can only love Thee. I cannot endure the thought, that any other being should divide and share in that love, which is now given to one alone. And what then, shall I do?" It will be seen, at once, that the very difficulty, which we have been considering, was present to her own mind. The fear suggested itself, that her union with God might be adverse to a suitable degree of active love for her neighbor. She carried the matter to the Lord with that simplicity of spirit and that faith, which were so characteristic of her intercourse with her heavenly Father. Her biographer informs us, that God gave her an interior answer. Of the nature of this inward

answer, and of the nature of inward answers generally, we shall probably have occasion to speak in another place.

6. In the present case, the answer which the Lord gave her, was this: “ *He who loves me, loves all that I love.*” Here, it is evident, that we have a great truth in the administration and management of things, which it is exceedingly pleasing to contemplate. God, as the great centre and governor, is interested in the welfare of all; he loves all; and will do, and is doing all that he possibly can, consistently with truth and rectitude, for the good of all. Those who love him, will naturally and necessarily sympathize with his love; their affections will run in the direction of the divine affections; and if God loves man, as he obviously does, then the man, who is born into God’s image, will love his neighbor. In other words, if our love exists in the Central Love, and is made one with it, then our love, in the measure and degree which is appropriate to our inferior nature, will spread out from the centre through the infinitely various radii, which fill up the vast circle of God’s love. The love of our neighbor is not so much love, diminished and taken away from the love of God, as some may perhaps suppose; but, is the

same thing ; is the love of God itself, manifested in a particular way. Such love is free from any intermixture of self ; and is sometimes expressed by saying, that we love God's creatures IN God and FOR God.

7. Take other passages of her writings, and observe in them, how she felt in respect to the good and happiness of her fellow-beings. " I have a clear perception," she said, " that God loves the human soul, and has a sincere and earnest desire for its welfare. The desire, which the worldly man has for the world's goods, is far less than that, which God has for the benefit of man. When I consider what God has done and what he is doing for man's good, he seems to me in his condescension and benevolence to take the position of man's *servant*. And we should consider here, that God asks nothing of man, that he needs nothing of man. He loves him, because his nature is love. And if man could only understand and appreciate, how deeply he is the object of divine love, he would be overwhelmed with confusion and astonishment."

8. In connection with such views and with the specific remark, that man makes but little account of that soul, which God values so much,

she exclaims, "Oh, wretched being, why dost thou rush to thy destruction? What dost thou do with thy time, with thy possessions, with thyself? Thou neglectest every thing, when every thing should be employed for the salvation of the soul. That soul, which is so divine in itself, that it is susceptible of being united with the divinity of God. Why dost thou plunge into the earth, and from earth into hell, and from hope into despair; losing the glory for which thou wast created, and the happiness, to which God in his infinite love doth call thee?"

9. "If man could only understand the unspeakable heinousness of sin, even of one sin, he would sooner plunge into a fiery furnace than commit it. If the sea were made of fire, he would seek the companionship of its burning waves, and dwell in the midst of them, rather than endure the pang, the hidden torment, which sooner or later must develop itself from every transgression."—"I know," she says, "that these are strong expressions; but the soul, that loves holiness and knows what holiness is, can appreciate and receive them." *

* *La Vie et les Œuvres de Catharine de Genes*,
Ch. XII.

10. And then consider, in connection with statements and remarks of this kind which are to be found frequently in her writings, the fact of her deliberate and permanent consecration to God ; and that for many successive years her labors for the good of her fellow-beings were incessant ; and I think it will be seen and felt, that the rest of God is a different thing from the inactivity of the creature, and that union with God is not the same thing with separation from humanity. On the contrary, by being like God and by entering into union with him, we necessarily receive into our souls, peaceful and quiet though they may always be, that spirit of love and of mercy, which prompted Him to send into the world his only begotten Son, to labor and to die for men.

CHAPTER FIFTEENTH.

Her conversations. Remarks on the love of God.

Love considered as a part of God's nature, an immutable attribute. Relation of love and fear.

Perfect love necessarily casts out fear. Her remarks on sin. Her views of the sorrows and troubles of a holy soul. Pure or perfect love known only by personal experience. Relation of pure love and selfishness.

THE publication, entitled the Life and Works of Catharine of Genoa, printed in French, at Cologne, in 1691, from which a large proportion of the facts and statements of this memoir are derived, not only gives an account of the leading incidents of her life, but narrates, from time to time, her religious opinions and the remarks, which dropped from her in conversation. As these opinions and remarks were undoubtedly founded, in a great degree, in an inward experience, which had its origin in the operations of the Holy Spirit, it will be proper, and we hope profitable, to repeat some of them ; making it an object, however, to give the idea or sentiment rather than the precise form of expression.

2. "When God created the human race," she gives us to understand, in one of these recorded conversations, "he was moved to it by the suggestions and influence of pure love. In other words, in the creation of a being so excellent and noble, he had no other motive, and could have no other motive than that of increasing the amount of happiness in the universe, and particularly that of imparting happiness to the being created. He rejoiced at first; he rejoices now; and he will rejoice, in all time to come, in man's good. The love of God, without any mixture of selfishness, (and of course pure or holy love, in other words, love which is conformed to truth and justice,) flows out upon his creatures by an immutable law. And whenever his creatures are formed anew into his image, and become like God in the experience of a truly regenerated state, the same pure love, under the same immutable law, will flow out from them also, in its appropriate degree, to its appropriate objects. And it will, of course, take a direction upward more than any where else, and will consolidate itself in the great Centre, God himself, as the one great object, which embraces in itself every other object. In other words, under the influence of this law of love,

which in being the law of God is the law also of all those, that are like him, those, who are truly and wholly his, will love him with the whole heart. This is that perfect love, which ‘casteth out fear;’ which, as it loves God with the whole heart, loves the will of God with the whole heart; that mighty and just will, which is revealed every moment, and should be adored when unknown, not less than when known. And as nothing can happen to it, except in that blessed will, and as the will of God is always loved, and always adored, so nothing can be feared.”

3. The truths, contained in this passage, are so fundamental and important, that it may be proper to delay upon them for a few moments. They are not only truths which are accordant with revelation; but they would be none the less truths without revelation; because they are truths which exist in the nature of things. Love is an essential and a ruling attribute of God’s nature. Or, stated in the more simple and the more expressive language of the scriptures, God is love. And how is it possible, that he should be otherwise? A being of infinite wisdom and infinite power, having a perfect knowledge of all things in themselves and

in their relations, and having all things and all the issues of things perfectly under his control, must *necessarily*, as it seems to me, be a being of perfect goodness. No sufficient reason can be assigned, no adequate reason can even be conceived, why he should seek evil, or do evil. There is no conflicting power, that is capable of putting him in awe by driving him back upon himself, and thus generating a partial and selfish motive. But all is broad, open, and expansive; nothing to distort the mind's views and action by compressing it within a narrow compass; but, on the contrary, infinite knowledge of what good is; infinite opportunity to do good; and infinite ability to occupy that opportunity with goodness realized. The motive of such a mind, if it moves and acts at all, must be the motive of pure benevolence, because being able to see and appreciate all things in their facts and relations, and having in itself resources adequate to sustain itself in all its views and plans, it can find no possible occasion or basis for a different motive, which it might perhaps do, if its mighty vision were limited and imperfect, or if it were doubtful of its own powers. Hence it is not only an eternal fact, that God is love; but there is an eternal and immutable reason for it. Be-

ing what he is in his natural attributes, he can not be otherwise than what he is, in his moral attributes.

4. There is also, as it seems to us, a permanent and immutable reason for the other doctrine, alluded to in her remarks, viz: that perfect love casteth out fear. Assuming that God is love, as he is, as he is declared to be, and as from his nature, he *must* be, then it is self-evident, that those, who are in perfect harmony with God by being perfectly united to his will in pure love, can no longer fear. To be in perfect harmony with God, and at the same time to fear him, unless we use the term fear, as synonymous with reverence, would be a contradiction in terms. Fear is only another name for mental or spiritual separation, which of course is the opposite of harmony. If we desire what God desires, choose what God chooses, will what God wills, and find all our happiness and delight in the fulfilment of his will, as all holy souls do, then it is certain, that fear must be cast out. It is not only scripturally true; but it is philosophically and necessarily true.

5. She made a remark on one occasion in relation to sin, which seems to me worthy of being noticed. It was to this effect, that the

human soul is no more capable of enduring the sight of sin, even of a single sin, than it is of enduring the sight of God. Her train of thought seems to have been this. It is admitted, that the human soul cannot endure the full sight of God. The two things are entirely incommensurate. It is impossible, that the finite should fully comprehend and embrace the infinite. But sin, no matter how small it may appear in the beginning, touches, by way of opposition and conflict, upon every attribute of the divine character. It stretches, in its relations and results, through all eternity; and every where and for ever finds the Divine Mind watching it and opposing it; so that it is no more possible for a human mind to comprehend it fully, than it is to comprehend Eternity or Infinity, or God himself. This view is calculated to make us greatly fear sin.

6. Like other devoted followers of the Savior, she had her trials. She subjected herself to every form of severe and humiliating labor in the Hospital, of which she had the charge; praying and watching with the sick; and personally aiding in administering medicines, in binding up their wounds, and in all other acts and offices of attention, which the patients of

such an institution require. She also endured, in her own person, long seasons of severe sickness. But she was enabled, at all times, by the grace of God, to maintain herself in quietness and peace of spirit; always returning thanks, and always humbly rejoicing in the Lord. So much so, that among other remarks, which she was accustomed to make, there was one of this kind, that those, who are in the experience of pure love, in other words, who love with an affection free from selfishness and with the whole heart, ought not to be regarded as really the subjects of suffering. In respect to all such persons, there is ground for saying with a great degree of truth, that sorrow and anguish are unknown. This remark is undoubtedly liable to be misapprehended; but I think we may regard it as true in the sense, in which she experienced and felt it to be so; and in which she wished it to be understood. She did not mean to say in the absolute sense, that the sanctified Christian has no sorrow; but only that the anguish of the sorrow is taken away by the consideration of the hand, which inflicts it. The heart is no sooner pierced, than the balm is applied. The holy soul knows, that every pang; which is inflicted, wounds the heart of Infinite

Love more deeply than it does itself. Its sorrows, therefore, only remind it more strongly of God's goodness. So that its love to God, a love which is pure and irrepressible, overflows and virtually extinguishes its grief. It is in this view of things, that it can be said with truth, not only that care is taken away ; but that sorrow is unknown.

7. To the question, what is pure love, a question of no small interest to the humble inquirer after holiness, she was in the habit of saying, that it could not be adequately represented by any mere words, or by any metaphors. In this thing, in particular, as well as in others, she delighted to recognize the Holy Ghost, as the great teacher. She thought, and thought correctly, that this divine Agent, who communicates with the mind without the aid of words, could teach inwardly, far better, than any mere words or forms of expression of man's suggestion.

8. There is undoubtedly truth in this view. Pure love, considered as a matter of inward consciousness, can be understood only by personal experience. He only, who has it, can fully understand what it is. At the same time, it is proper to say, that this fact ought not to be

regarded as an objection to the doctrine of present holiness, or as involving any practical difficulty. That state of pure or perfect love, which renders a person holy and accepted in the evangelical sense, (that is to say, places him in such a position that he is freed from condemnation and is regarded and accepted as a holy person, notwithstanding his imperfections, in consequence of being in this state of pure love,) is distinctly known, like other elementary states of mind in our consciousness, though it may not be easily defined or described in words. The difficulty, which may be supposed to exist here, is essentially the same difficulty, and is obviously no greater, than that, which attaches to almost all the forms of inward experience.

9. In a certain passage of her writings, she makes a few remarks on the relation existing between pure love and the love of self. She represents the relation between them, as being that of entire opposites. She regards them, as being as far apart from each other as possible; with nothing in common. This is so true of them, that she gives us to understand, and with good reason, that pure love, wherever it actually exists, cannot, by means of its present experience, have any correct understanding and

knowledge of what the principle of self or selfishness is. Nor, on the other hand, can selfishness, existing in a particular person and remaining what it is, have any knowledge or conception of the nature of pure love. Pure love sees every thing out of itself, and in the universal or divine light ; that is to say, not only in the truth of its own nature, but in the extent of its broad and multiplied relations ; and of course making God first, God last, and God all in all. The selfish principle, on the contrary, contemplates every thing in the merely personal or human light ; in other words, contemplates every thing within the circle of its own interests ; without correctly regarding it either in its true nature or its endless connections, and consequently terminating in just the opposite result, and making itself first, itself last, itself all in all.

CHAPTER SIXTEENTH.

Love the great theme in her conversations and writings. On the nature of pure or holy love. Pure love, or love unperverted by self, naturally conforms to its object. Remarks on the perception or knowledge of the object of love. Love not only a principle of action, but a law of action. The law of pure love makes God the supreme centre. The operation of pure love in reference to inferior beings. Further effects of love. Pure love and perfect love the same.

THE foundation of the inward life is FAITH. Faith, considered in connection with its results, manifests itself inwardly by love, and outwardly by benevolent action. Although we may very properly regard faith as the antecedent or primary element, the *foundation*, still I am inclined to think that love, considered as a state of the mind, is more clearly developed and distinct in our consciousness, than faith is. In other words, we seem, as a general thing, to have a more distinct feeling, and consequently a more distinct knowledge of it. It is not surprising, therefore, that the great theme, that

which takes the precedence of all others in the writings of Madame Adorna, is that of LOVE. She is one of the great advocates, as well as one of the distinguished exemplars and illustrations of the doctrine of PURE LOVE; a doctrine which holds a conspicuous place among the opinions and events which constitute the topics of ecclesiastical history. To love God without any mixture of any other love, which could exist in opposition to it, in other words, to love him with the whole heart, was the one great theme with which her soul was exercised, and upon which it dwelt with an intensity apparently as great as her physical nature was capable of.

2. There are some reasons why we should delay here, and remark in a few words on this interesting topic. Reference was made near the close of the last chapter, to the remark of the subject of this Memoir, that pure love could not be adequately described in words, but could be fully known only in our inward experience or consciousness. Nevertheless we think that some statements may be made, which will help to throw a degree of light upon it. This will be the subject of this chapter, viz., the nature, and some of the relations and results of pure love; and it is hardly necessary to say, that few

subjects can be more interesting or more important to those, whose great desire it is to have a heart at all times acceptable to God.

3. I suppose it will be admitted, as I have had occasion to remark in another place, that all sentient beings, or rather all beings that have affections, are so formed as to love something. Love is an attribute as essential to the affections, as perception is to the intellect. What, then, is the distinction between mere love, or love in its ordinary form, on the one hand, and that pure love or holy love on the other, which holds so distinguished a place in the writings of Catharine of Genoa, and in other writers who sympathize with her? Pure or holy love, if we have a right conception of it, is the same thing as right love. In other words, it is a love, which, in being accordant with perfect rectitude, is characterized *by being precisely conformed to its object*. The mere statement of what it is, as it seems to us, carries with it its own confirmation. It is of the nature of a self-evident truth. This, therefore, is the mark or characteristic of it. Pure or holy love is right love; in other words, it is a love precisely conformed to its object.

4. The nature of pure love enables us to lay

down a distinct and important principle, which is involved in its nature. It is this. If all objects were correctly understood by us in their character and in their claims upon us, and if our affections were *free from all selfish bias*, our love would *necessarily* be appropriate to the object, and therefore holy. We can see no reason why it should be otherwise. The natural law of pure love is to conform itself to the object; in other words, to love that which is lovely, and to love it just in that degree in which it is lovely. This law is a part of love's nature, so long as it is pure; and it would not be pure love without it. From this law, so long as we form a correct intellectual perception of the object, there can be no deviation, except for an adequate reason. And it does not appear that any adequate reason can be given, except what may be found in the disturbing influence of selfishness. Take away the biasses of self, and place the object of love distinctly before the principle or affection of love, and the movement of the affection towards its appropriate object is prompt and unerring. On the supposition, therefore, that we exercise love without selfishness, it follows that we exercise a love which is precisely conformed to its appro-

priate object, and is pure or holy. And we may add, that he, who acts from a principle of holy love, is, obviously, just so far as he thus acts, a holy person.

5. But it will perhaps be asked here, May we not have, inwardly or subjectively, a love which is pure, without a full and correct perception of the object to which it relates; and may not the true relation between the love and its object be disturbed and vitiated by such imperfection in our judgments of things? Undoubtedly this may be the case. There can be no question, that this is one of the great evils which are incidental to our fallen situation. But there are one or two remarks to be made here, which are in some measure calculated to meet and relieve this perplexity. And one is, that pure love is not only pure in itself, but is eminently fitted to purify the judgment. It is very remarkable how the judgment rectifies its position, and with what almost unerring certainty it marches towards its object, under the direction of a heart which is uninfluenced by selfishness. In other words, the object is much more likely to present itself before the mind distinctly, and precisely as it is, in the state of pure love, than it is to present itself before the mind with

entire precision, when its affections are perverted and selfish. Another important consideration here is this. The promises of Scripture, which have relation to divine wisdom and guidance, are numerous and full. God giveth wisdom liberally, and upbraideth not. We have, therefore, every reason to think, if we seek it with suitable desires, and with hearts purified from selfishness, that we shall have all that wisdom which is necessary to give us a correct view of the moral character of the object before us. It is true that God may in some cases, and for *special* reasons, permit our judgments to remain in a state of perplexity. But it is unreasonable to suppose, that he will do any thing of this kind to the disadvantage of holiness. All that he requires at such times is, that we should love the object just so far as it is presented to us, and just in the light in which it may be presented to us. And such love, however it may be perplexed in its operation by existing in connection with involuntary errors of judgment, he readily and fully accepts.

We come, therefore, in view of what has been said, to the general principle, which, in its practical applications, is exceedingly important, that, *if we avail ourselves of all suitable aids*

in obtaining a knowledge of objects, and if by loving without selfishness we love them purely, we shall love them rightly or holily, and of course love them acceptably.

6. In view of this subject we proceed to make a few incidental remarks more or less closely connected with it. And the first is, that the doctrine in question is important, among other things, because it makes pure love not only a principle of action, but *a law of action*; that is to say, it is obviously, on this doctrine, not only the office of pure love to prompt us to action, but to prompt us to action in a proper manner. It can always be said of those who are the subjects of this love, that they have "*the law written upon their hearts.*" And it is a law, which has the advantage of combining, in a very considerable degree, the deliberation of thought with the certainty and rapidity of an instinct. It is true it acts in connection with conscience; but it is also true, that it first gives to conscience its clearness and its power, and thus comprehends in itself the source of light and direction, as well as the spring of action. And hence we may properly say, that, while there is no guidance so pure and exalted, there is none so certain as that of pure love. It is nothing more

nor less in its results than unsullied and unchangeable rectitude, shining through the splendor of unsullied and unchangeable benevolence. So that those, who are the subjects of it, are not more lovely than upright, not more morally beautiful than morally true. And how can it be otherwise? God himself is their guide. "*God is love, and they that dwell in love dwell in God, and he in them.*"

7. A second remark, which we have to make, is this. It is obvious from what has been said, that those who love with pure love, will love God infinitely more than all other beings. If it is the great characteristic of pure love, or holy love, to love every object *in proportion to its intrinsic worth*, the love, which they yield to God, being in proportion to the greatness of his claims, will so exceedingly surpass all other forms and degrees of love, as to sink them into nothing in the comparison. And this is not all. When they connect God, by means of his infinitely varied relations, with the things which he has made, they will not only love God supremely, but they will love all things else only as God is manifested through them. All that is naturally beautiful they will recognize as God's work; and in all that is morally beautiful, they

will behold the reflection of God's holy image ; and thus led and delighted by the evidences of the divine presence and glory, they will love all things in and for God alone.

8. There is another view of the subject, which, in some respects, is nearly the reverse of that which has just been given. God, according to the scriptural declaration, is LOVE. This implies, at least, that love is the great, the controlling principle of his nature. But the love, by which he is thus animated, is pure love ; that is to say, *love which is precisely conformed to its object*. And this is not only so, but it is *necessarily* so ; because it is impossible to show any reason why he should love in any other manner. And hence it is not only scripturally, but philosophically and necessarily true, that “not a sparrow falleth to the ground without his notice.” God takes an interest, and from his very nature he *must* take an interest in whatever exists, whether high or low, rational or irrational. It is no more possible for God to see the smallest insect crushed and put to death without feeling an interest in it, than it would be for him to witness the fall and destruction of the highest angel without feeling an interest.

“ He sees with equal eye, as God of all,
A hero perish, and a sparrow fall.”

We do not say that He would feel the *same* interest ; but he would feel, and could not do otherwise than feel, an interest *proportioned to the object*. This may be said to be the natural law of operation in pure love. Let no real Christian, therefore, however unworthy he may be, and however humble his station in life, indulge the thought, even for a moment, that he is overlooked ; but rather be assured that God cares for him ; and that he is dear, and must necessarily be so, to the divine heart.

9. Again, those who are the subjects of pure love, and are thus brought into the possession of the divine image, will be like God in the particular which has just been mentioned. They will be like God, in loving every object in proportion to its claims ; and consequently they cannot be cruel, they cannot be unkind, or even indifferent to the happiness of any sentient being, however low or small it may be. Such a holy soul sees God in every thing, even in the life, the sphere, and the happiness of an insect. The experience of Madame Adorna was entirely in conformity with this view. To her illuminated mind, every thing except sin

had God in it. So much was this the case, that she took a true religious interest, an interest in her measure and degree, such as God feels, not only in men and in angels, but in all inferior things. She was not ashamed to have it known, that her heart could sympathize with the brute animal, and with the insect that floats in the air, and with the humble worm that dwelt beneath her feet. She loved them not only because they existed, but because there was something in her benevolent heart which told her that they participated in the care and affections of her heavenly Father, and because God loved them. She went further than this. She associated God with things inanimate ; so much so that she loved and adored God with a most tender affection, in plants and trees and flowers. So that when the leaf died, as her biographer expressly informs us, and when the flower withered, and when the tree was cut down, she could not help feeling a sentiment of resigned and sacred sadness, as if so much of God's visible manifestation had been removed from her sight.

10. Another remark which we may properly make is this. God is manifested in his providences ; and those, who are the subjects of pure love, are continually brought into contact with

God, and into union with him, in connection with his providences. The providences of God are all facts and things, which take place under the government of God. In all such facts and things, whatever they may be, and whether for good or evil, God is always present, either effectively, or permissively. God is there, and those who meet him at all, must meet him there. And we meet him there by recognizing him there; and by recognizing him there in a proper temper of mind. And this, pure love is always ready and delighted to do. Its greatest happiness is to harmonize with God thankfully and submissively, in all events whatever which manifest his will. On the contrary, whenever we seek for objects of love with which to satisfy ourselves, *out of the course of the divine providences*, we give evidence that our hearts are not in a state of thankfulness and of true submission to the divine mind; and that self is endeavoring to resume its influence. We are then seeking something besides God, which pure love never can do. And accordingly we become perplexed, and are beset with a multitude of evils and dangers. It is on this ground, therefore, that we say that those, who are animated by the spirit of pure love, which has no

choice of things founded on the influences of self, but always fastens to an object out of self, are continually brought into union and harmony with God, through the medium of his providences. The providences of God, in this view of the subject, may even be said to be the food, the nourishment, on which the inward experience, whenever it is true experience, feeds itself and lives. It is proper to add here, that the views, implied in these statements, find abundant confirmation in the life and doctrines of the subject of this Memoir. To recognize God in his providences, to walk with him and harmonize with him in that succession of events which he has himself established, was a favorite and delightful theme with her.

11. Again, those who are in the exercise of pure love, are not impatient, anxious and agitated; but are beautifully calm and peaceful. Agitation is one of the baleful fruits that are propagated from the life of self. The selfish man, who is necessarily an unholy man, is always more or less troubled. Divine tranquillity, more beautiful than those apples of silver which are mentioned in the Scriptures, grows from the life of God in the soul, which is the same as the life of pure love. Why should a

soul be otherwise than tranquil, which seeks for nothing but what comes in the providence of God; and which, forgetful of self, has nothing to do but to love? It has an innate conviction, strong as the everlasting foundations, that, if there is a God above us, all is well, *all must be well*.

12. The existence of pure love in the heart, which is the same with that of holy love, renders the practice of holiness easy. "Love," says St. Augustine, "and do what you please." A practical maxim, which involves, when rightly understood, a great and precious truth. Pure love is a law of action, which is infinitely more true and safe in its operation, than any other law of action without love. There is no need, in order to understand and apply it, of great knowledge and of laborious care. "Love the Lord thy God with all thy heart, and thy neighbor as thyself;" and then go on thy way. The way in which God shall lead thee, may be over rocks and deserts, over mountains and oceans, amid things perilous to the sight and the touch; but still go on thy way rejoicing. Love, even in the natural life, and still more in the life of religion, makes all things easy.

13. We remark in the conclusion of this sub-

ject, that perfect love, in the sense in which the expression is employed by writers on evangelical holiness, is essentially the same thing with pure love. Perfect love, as it is understood by such writers to exist in truly holy persons in the present life, is a love which is free from selfishness, and which is conformed to its object, so far as a knowledge of its object is within our reach in our present fallen state. And accordingly it will be found to be an historical truth, which will be the more evident the more carefully the subject is examined, that the doctrine of perfect love, as advocated by Mr. Wesley, by Mr. Fletcher, and other distinguished and pious men of modern times, is the same, in all leading and important respects, with the doctrine of pure love, as advocated by Fenelon, and as it had been advocated and illustrated before him in the life and writings of Catharine of Genoa. And it may be added further, that both are closely and essentially allied with the doctrine in religious experience, known among a number of Christian denominations under the name of Assurance of Faith. This is an important fact. It shows that the doctrine of present sanctification, existing under different names, has a true vitality. It is a strong evi-

dence, that it is of divine, and not of human origin. It goes to show the futility and hopelessness of opposition. Crush it in one denomination, and it will revive in another ; extinguish it under one name, and it will spring into life under another. Drive it from one land, and it will find a home in another. It cannot die, because God's breath of everlasting life is in it.

CHAPTER SEVENTEENTH.

Relation of faith and consecration. Her practice in accordance with this relation. Extract from her writings. Her consecration included all departments of the mind. On the consecration of her intellectual powers. Remarks on her writings. On the consecration of her affections. On reliance on frames, visions, and remarkable experiences. Of a sanctified conscience.

“How can ye BELIEVE,” says the Savior, in words which ought to be deeply imprinted on every memory, “which receive honor one of another, and seek not the honor *that cometh from God only?*” No one withholds any thing from God without a motive; and that motive, on a careful examination of it, will always be found, either to be, or to imply, a secret distrust of God. Hence the great and important truth, implied in the Savior’s inquiry, viz: that to believe in God, to have that filial confidence in him which the term, faith, indicates, while we hesitate and refuse to place all our hopes of honor and of happiness in him alone, is obvi-

ously contradictory, and of the nature of a moral impossibility. It is on these grounds, therefore, both rational and scriptural, that we cannot hesitate to lay it down as a preliminary and essential principle, that every one, who wishes to live a life of true holiness, must recognize his own moral responsibility by consenting to be saved in God's way ; in other words, he must give himself to God to be his, to be his entirely, and his only, in a deliberate, personal, and permanent CONSECRATION.

2. These views are abundantly recognized in all, that we know, of the life and opinions of Catharine of Genoa. She began, as it seems to us, at the right place, viz : by renouncing herself, in order that the Lord might take possession of that, which she had renounced. She withheld nothing ; but cheerfully laid all, both body and spirit, upon the divine altar. Her language was, *Do with me, O Lord, just as thou wilt, and all that thou wilt.* She was solicitous only upon a single point, viz : that she might not sin ; and having given herself to God, she had strong confidence, that God, in accordance with his promises, would keep her, and would not leave her to sin. She was accustomed to say, that the sufferings of hell, so far as she could have a

conception of them, would afflict her soul less deeply, than the consciousness of having knowingly committed any sin whatever against God.

3. "Whether I eat or drink," she says in the twenty-eighth chapter of the work to which we have repeatedly referred, "whether I walk, or stop, or converse, or am silent, or wake, or sleep, or meditate, or am at home, or in the church, or am sick, or am well, at all times and under all circumstances, I have but one desire, viz: that all may be done in the divine will and to the divine glory, IN God and FOR God. In that blessed will all my hopes, desires, and aims, centre. And if I could suppose any part of my being opposed to that will, I should desire its utter destruction; and that it might be cast away from me, like driven dust upon the winds."

4. We had occasion to remark on the fact of her consecrating herself to God in some former chapters; and it was intimated then, that we should probably resume the subject, in some particulars, at another time. It was not enough, that she consecrated herself to God in the subjection and in the sanctified action of those appetites and propensities, which are more or less closely connected with our physical nature and with our social wants. She restored to God

also, in the same spirit of subdued and unreserved surrender of herself into his hands, those still more important principles of perception and action, which come under the denomination of the intellectual powers, the affections, and the will.

5. She felt, that her intellect was not her own. She did not feel at liberty, therefore, to employ it for her own purposes and her own pleasure ; but only in the great and good work of ascertaining the will of God, in its application to her own situation and her own capabilities of action. Considered as a mere instrument of knowledge, she regarded the intellectual powers as valuable ; but considered as the instrument of knowing God, and of thus indirectly laying the foundation of union with Him, she could not prize them too highly. And knowing the liability of the natural intellect to err, she did not feel at liberty to employ it at all, for any purpose, except in dependence upon divine direction and with divine aid. Her biographer states an interesting fact in connection with this subject, viz : that it was a matter of personal experience with her, that, when God's Providence opened to her the way for duty and action, it also opened the way for knowledge. In other

words, when occasions of duty and action occurred, which were of such a nature as to imply and require a certain degree of information, God so ordered it in his Providences, as to enable her, at such times, to know all that it was necessary and proper for her to know. And we think we hazard nothing in saying that this will always be the case. That is to say, if we hold our powers of knowledge under the divine direction, God will not fail to guide them to all necessary and favorable issues. An intellect, therefore, which is wholly consecrated to God, can well afford to be ignorant of that which merely gratifies the inordinate curiosity of the natural heart, while God takes care to furnish it with all that knowledge, which tends to his own glory and is accordant with his own will.

6. It is possible, that some persons may not feel, as they ought to, the importance of a consecrated intellect. They find it difficult to perceive, how sin can in any way attach to knowledge or the pursuit of knowledge. But certain it is, whatever opinions may exist on the subject, that sin in all its malignity does attach to any and all degrees of knowledge, when pursued and possessed on wrong principles and for wrong ends. In accordance with these views,

Madame Adorna felt it her duty not only to restrain her intellect from that which is evil, but to employ it for effectively good purposes, by occupying those moments, which could be spared from active benevolence, in meditating and in writing on the doctrines and laws of the inward religious life. These devout writings, which turn chiefly upon the great doctrine of sanctification, under the denomination of pure or perfect love, have exerted a marked influence down to the present time.

7. Alvan Butler, in the short account which he has given of her life, makes the remark upon certain of her principal works, that they are not written for the common class of readers. I am somewhat at a loss to understand the precise import of this remark ; but suppose, that he means merely to intimate, that the doctrines and results are so far beyond the common ideas and the common experience, as not to be easily understood or very profitable in the case of beginners in religion. I think that the remark, understood in this way, may be admitted to have some reason ; and at the same time without really implying any thing unfavorable. It is entirely evident, that some doctrines and principles in religious experience are better suited, than others, to the

precise states and wants of an individual at a given time. Certain it is, that her works are referred to in terms of marked confidence and respect by writers no less distinguished in literature and religion, than Bossuet and Fenelon, as containing high scriptural truths, sanctioned by the important evidence of personal knowledge. It is worthy of remark also, that they are generally mentioned in connection with those of John of the Cross, Suso, Canfield, Ruysbroke, Thauler, Kempis, Harphius, and the author of the *Theologia Germanica* ; and in such a manner as to imply a similarity either in the doctrines they inculcate or in the ability with which they are written.

8. It is well known, that this class of writers, a number of whom are mentioned in terms of decided commendation by Luther, and are known and favorably appreciated among Protestants, are almost exclusively experimental. The great topics which were propounded by them, and which were solved according to the light they possessed, had relation to the nature of pure or perfect love ; the methods by which it might be attained, and the unspeakable blessedness, which follows its existence in the heart. They were censured for leaving to others, almost exclusively, the examination of doctrines, which

had relation to external observances. With speculative theology also they had little to do. Their great theme, their glorious theme, was the love of God, without any mixture of natural or unsanctified desire. Classed together under the name of Mystics, (a name singularly inappropriate, if it is employed to indicate any inordinate obscurity in their writings,) they were exposed to the secret or the open opposition of those, who were induced, from whatever causes, to attach a higher value to the theology of the head, than the religion of the heart. But being the humble and divinely taught teachers of a life of God in the soul, in distinction from a life living in externals, and promulgating their sentiments, in some cases at least, with an intellectual ability rarely exceeded, they have never ceased to exert a propitious influence.

9. It is hardly necessary to add, in connection with the general subject of her personal and religious consecration, that the affections of this humble and devout woman, as well as her intellectual powers, were given to God. In other words, she did not feel, that she was at liberty to let her affections, which of course must have a supreme object somewhere, centre upon any created good.

The true idea of "affectional" consecration, if we may so express it, in distinction from intellectual consecration, is to desire every thing and to love every thing in its right place. And we do not understand that there can be any right place, except God's place. It would be better to be in the stupidity of not loving at all, than to love in our own will and way. She saw this clearly. And as she laid her heart upon the divine altar, it was her earnest prayer, that God would take that consecrated heart, which she was afraid to have in her own keeping, and place it where he would have it placed. Accordingly, she did not feel at liberty to let her affections flow out even to her nearest friends, except as it flowed out in its proper relation to the divine will. In other words, while she felt that she must love them in accordance with the divine command, which requires us to love all our fellow beings, she had an equally distinct conviction, that she could love them only in perfect subordination to her love to God, IN God and FOR God.

10. Her religion, considered subjectively and as a matter of inward experience, may be said to have consisted wholly in the love of God, based upon faith in God. Of any thing and every thing else, of every thing which was not

either faith or love, or which did not have its origin in faith and love, she was distrustful. It was undoubtedly true of the times, in which she lived, as well as of later periods in the history of the church, that there were various mistakes and delusions, connected with the general matter of religious experience; and that, among other things, many Christians, or such as supposed themselves to be Christians, lived upon their own frames and exercises, instead of living upon God; especially if those frames and exercises were of a remarkable nature. Enabled by divine grace to make the necessary distinctions in cases of this kind, which it must be acknowledged are sometimes very difficult to be correctly appreciated, she seems to have been kept, in a remarkable manner, from the mistakes and delusions from this source. We learn from the accounts of her life, that she had experienced in her own case some remarkable exercises, in which she had not full confidence; and she could not doubt, both from what she had experienced and what she had witnessed, that there are some inward exercises, and sometimes quite remarkable ones, which are mere semblances of religion, without being religion in reality. She distrusted, in particular, every

thing of the nature of visions, of revelations, and of remarkable impressions indicative of coming events ; and, indeed, every form of inward experience, whatever it might be, which seemed to her to have a natural tendency to turn the thoughts and affections from God. So far from regarding them as possessing, in themselves considered, any spiritual worth, she looked upon them, on the contrary, in consequence of the relations they would be likely to assume to SELF, as positively dangerous. And undoubtedly one of the surest marks of a false or defective experience is, that it turns the mind back upon itself and in the pleasure which it takes in itself, separate from God and his promises, finds what it regards as spiritual nourishment. The mark of a true experience, in distinction from that which is a mere semblance, is, that it takes the creature from himself, and turns his thoughts and affections in another direction, viz : towards God. A man may be caught up into the third heavens, and may see and hear wonderful things, and may consider himself highly favored of God, and may be very happy ; but if he has not faith and love, or if he has not realized his own nothingness, by having his will lost in the will of God, he certainly has not that religion, which sanctifies the heart.

11. She felt, if she had true love, she had every thing, which was necessary. The existence of love implies, either immediately or remotely, either in that which precedes or in that which follows, the existence of every thing else. One result of her great love to God, (a result which can never fail to follow, where the love exists without any mixture of self,) was, that it imparted great clearness and purity to the conscience. She saw clearly the distinction between right and wrong. Her inquiry constantly was, will this thing or that thing, which she was called to do, be acceptable to God? She did not, and could not, with those holy dispositions which she professed, regard any sins whatever, as small. Such was the perfect harmony of the inward action, that the smallest delinquency, even if it were unintentional, jarred upon it and troubled it like the mote, however small, when admitted into the delicate organization of the eye.

12. And this result may always be expected in the case of the truly sanctified heart. Defects of moral judgment arise from those selfish influences, which it is the effect of pure love to clear away. Let the heart be pure; in other words, let the mind, in its estimate of things,

look at them in the light of God alone, and its decisions, in relation to moral subjects, at least, can hardly fail to be correct. And if the sanctified mind sees clearly, it also feels deeply. It does not more clearly see the wrong, than it hates the performance of it.

CHAPTER EIGHTEENTH.

Sanctified affections imply a sanctified will. Christ came not to do his own will. Consecration of her will, and her belief in its acceptance. The subjection of the will does not imply any violation of its freedom and accountability. Action, as well as endurance, implied in the subjection of the will. Extracts from her writings. Effects of the loss of self-will on the operations of the human understanding.

It seems to me that there can be no true and effectual consecration of the affections, without involving, as a necessary consequence, the subjection and consecration of the will. Such are the obvious relations existing in the different departments of the mind, that the supposition of affections given to God, and of a will in opposition to him, would be exceedingly contradictory and absurd. Affections, therefore, which are united with God, imply, as a natural and necessary result, the existence of a will united with him. And this is so obviously the case, that sometimes the highest results of religion are indicated by expressions which have exclusive reference to the position of the will.

2. Thus, in the case of the Savior, the attentive reader of the New Testament cannot fail to recollect the numerous passages which represent the perfect union that existed between the will of Christ and the will of his heavenly Father. In no respect could they more truly be said to be one, than in this. "For I came down from heaven," says the Savior, "not to do mine own will, but the will of him that sent me," John vi. 38. And again we read, "Jesus saith unto them, my meat is to do the will of him that sent me, and to finish his work," John iv. 34. And what was true of himself, and was required to be true, in order to constitute him the Son of God, he announces to be true also, and required to be true also, of all his followers. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, *but he that doeth the will of my Father which is in heaven*, Matt. vii. 21.

3. It is obvious, both from her life and her writings, that Madame Adorna had a profound sense both of the practicability and the importance of an union of the human will with the divine, by an entire subjection of the former to the latter. It is right that God should be the shepherd and keeper of his people. He feels it

to be so. And he is unwilling to resign that protection and guardianship, which belongs to himself, into other hands. If a ready and cordial correspondence on the part of the human will is not yielded to the requisitions of the divine will, God necessarily departs, and leaves those, who might otherwise have been his people, to the sin and wretchedness of their own choice. Having a clear perception of these truths, she gave herself to God in the consecration of her will, as well as of her affections and her understanding; and what is worthy of remark, she gave her will to God, fully believing that he would keep it. Her biographer relates, that she often had these words on her lips, in connection with the entire surrender of herself, which she had made. "I have faith in thee, O my God, that thou wilt not leave me, that thou wilt not permit me to go astray; but wilt keep me in all inward thought, as well as in all outward word and action"* This was a prayer, or rather act of worship, in entire accordance with the doctrine of the Scriptures, that it will be to us according to our faith. If we have no faith in God, that he will keep us, we shall not be kept.

* *La Vie et les Œuvres de Catharine de Genes*, Ch. vii.

4. The existence of self-will, that is to say, of a will which exists and operates by its own impulse and in its own way, is inconsistent with the highest forms of religious experience. At the same time it is a remark very correctly made by her to this effect, that the destruction or loss of SELF-will must not be understood to imply the alienation and loss of FREE-will. It is not possible in the nature of things, that there should be a moral union with God, so intimate and close, as to destroy moral accountability. The very idea involves an absurdity. Such an union, if we could suppose it to exist, would necessarily involve the immediate termination and destruction of itself. It is true, when self-will is destroyed, the motive of action is changed; but not the natural and responsible power of the actor. The will is no longer moved by a regard to self; but just as free in reality, and just as accountable as it was before, is moved by a regard to God's glory alone. So that God, being the mighty spring of its free action, may be said to live and to move in it. And being seated there, as on his own throne, he does not permit any thing to enter which is not agreeable to himself.

5. In giving her views on the subject of union

with God's will, Madame Adorna refers to one aspect of it, which ought not to be overlooked: A soul that is in harmony with God by the subjection and union of the human will with the divine, is a soul that is ready to *act*, as well as to endure. The providences of God, taken in connection with his Word and the influences of the Spirit, furnish, moment by moment, a revelation of the divine intentions, which is adapted to us not only as recipients of good and evil, but as agents endued with wisdom and accountability. A soul, therefore, cannot be regarded as truly subdued and consecrated in its will, and as having passed into union with the divine will, until it has a disposition to do promptly and faithfully all that God requires, as well as to endure patiently and thankfully all that he imposes.

6. "O, how happy is the soul," she exclaims, "which, in dying to itself, entirely loses its will in all things! From that happy moment it lives to God alone; or, perhaps I should rather say, God lives in it. If to such an one thou shouldst put the question at any time, saying, What dost thou desire, O soul, in heaven or in earth? It would answer, in the spirit of humble acquiescence, *I desire what I now have.*

And the same answer this blessed soul, which recognizes God in his providences, and which is not willing to choose for itself, would give in all coming time. No matter what changes it might pass through, no matter what trials might come upon it, what incidents and experiences of poverty, degradation and sorrow,—it would still answer, with a blessed significance perhaps known only to itself, *I desire what I now have*. And it gives this answer, because it recognizes in the facts and events of every moment an expression of the divine will; that will which is not more characterized by its supremacy, than it is by its wisdom and goodness.”

7. “O loss and annihilation of our own wills! O virtue of virtues!” she exclaims in another passage, “He who loses his will, finds God; and in becoming nothing, secures the possession of all things in heaven and in earth. Such a soul, instead of being wanting in freedom, is free in the highest sense. It is no longer the slave of any thing; but acting in God’s independent strength, it stands forth victorious over self and the world, over sin and Satan, over vexation and anguish. He who complains, or thinks he has a right to complain, because he is called in God’s providence to suffering, has something within him which need

to be taken away. A soul, whose will is lost in God's will, and which has correct views of God's supreme Providence, can never do this. Sorrow may exist; but complaint never. The union of the human will with the divine, by estimating things in their causes as well as their results, and in their relations as well as in themselves, has a tendency to make, and it virtually does make, all joy and sorrow equal; and finds the true good and the true happiness in divine union alone." "Oh, that I could express," she adds, "what I know and what I feel of the loss of all will of my own! I am certain, that every one, who knows the difference between a will lost and a will possessed, will hate his own will, as he hates Satan."

8. In connection with the general subject, Mac'ame Adorna mentions as one of the important and sure results of the loss of the human will in the divine will, that the understanding or intellectual part of man operates more easily and clearly in consequence of it. "God," she says, "gives an inward illumination, which may be regarded as in some degree supernatural; so that the understanding, with but little effort, has a much clearer and more satisfactory perception of things. Under the divine guidance, it not

only perceives more quickly, but it perceives with greatly increased certainty."

9. And it may be added here, that this is what we should naturally expect, from what we know of the operations of the human mind. Self-will is based upon self-interest, or selfishness; and there is nothing which so perplexes the mental operation, nothing which so much blunts and obscures it, as the influences of self. Take away these unpropitious influences, and restore to the mind its lost strength, and God, who dwells in the laws of the mind, will infallibly guide it into all that truth which it is capable of receiving, and which is necessary to it, according to his promise. We shall not only have a much clearer and better understanding of the Scriptures, but of the relations, truths, and duties of common life.

10. One remark more in this connection. It is this. In order to have an inward divine guidance; in other words, in order to have God present and operating in the perceptive and rational part, we must subdue and crucify our natural pride of intellect. It is not until this is the case, that we are truly willing to be taught. The natural man, in whom the pride of intellect remains, is not willing to be taught by

others ; and it greatly troubles him to feel himself under obligations for knowledge even to God himself. With such a mind God cannot consistently unite himself ; and cannot take up his abode in it as an in-dwelling guide and teacher. Where the will is lost, the pride of intellect is, of course, taken away. *

* We would say here, that, in the extracts from the writings of Madame Adorna, we have generally been more solicitous, in translating them, to give the import or spirit, such as we understand it to be, than the precisely literal form of expression.

CHAPTER NINETEENTH.

Her peace of mind the result of simple faith. Of the remarkable strength of her faith. Of her union with God. Her feelings and labors for the good of others.

THIS holy soul, who was so obviously the subject of a divine transformation beyond the methods and the measure of ordinary experience, gave expression to sentiments, having relation to God and to the soul's transformation and union with God, so profound, so replete with true but mysterious wisdom, that the human mind, unless greatly sanctified, was incapable of receiving and appreciating them. She said, that "her love was without fear," in other words, that it was not perplexed with doubts, or vitiated by any other element that could either mar its beauty, or detract from its strength. She said, that her interior peace, her contentment in God, as it is expressed in the French work from which we quote, was, "*sans nourriture*," without nourishment; in other words,

that it was not sustained and nourished, as is sometimes the case, by inward visions, or by sensible joys, or by any thing else separate from the sublime and all-effective fact, that God is what he is, and that his word is true. Upon God's nature, and upon his word, which may be regarded as the development or expression of his nature, her soul rested by simple faith alone; and she rejected all peace and all contentment, which was not built, and built exclusively, on the strong rock of this everlasting foundation.

2. She said, on one occasion, that her faith itself seemed to be lost, "*la Foi me semble toute perdue*," meaning just the opposite of what other persons would naturally attach to the expressions, not that it was lost by a process of diminution and evanescence, but by being so strong as to substitute its object for itself, and make the thing virtually present, substantive, and real; in accordance with the expressions of the Apostle, "faith, the *substance* of things hoped for." For instance, she believed so strongly in her acceptance with God, resting this belief upon the divine promise to all those who have given themselves wholly to Him, that it brought God, as it were, into her very soul, and made Him one with herself; so that her faith became imperceptible in

consequence of the nearness of its object, and seemed to be lost in the fruition of the thing itself. This is her own explanation — *parce qu'il me semble, que je tiens et possède ce que autrefois croiois.*"

3. The view, which has just been presented, explains the remark, which she made on another occasion, namely, that she could not at that time perceive her union with God. She did not mean in these expressions to deny the existence of the union; but merely intended to say, that, in the present transformed state of her mind, it did not exist as a distinct object of perception. It will be noticed that the expression, "union with God," is relative; that is to say, it implies the existence of two objects related, and of a relation existing between them. Now, in order to say that she perceived distinctly her union with God, it would be necessary for her to perceive distinctly the related objects, namely, God and *herself*. But she gives us to understand, that the view of herself was so entirely withdrawn, so entirely lost, that God alone seemed to be present and to occupy the field of contemplation and vision. The correlative of self, or personality, existed, it is true; but had become, by divine grace, so diminished in comparison with

the mighty Divinity, being as it were but a drop to the ocean and in the midst of the ocean, that it was entirely lost to all distinct appreciation. In other words, humanity became merged in divinity, and, in a sense difficult to be explained and liable to be perverted, and yet divinely and sublimely true, God was again manifest in the flesh.

4. Like the Savior, into whose image she was thus transformed, she was in the world, but not of the world; called to labor and to suffer, that she might fulfil the will of her heavenly Father, but always, and in deep sincerity, a pilgrim and a stranger. So reversed were all her views of what the world calls joyful and great, so repugnant to her sanctified tastes were all its claims and calls of riches and of honor, that her worldly acquaintances regarded her as destitute of all just appreciation and wisdom, — with the exception of those in whom God wrought the conviction by His Spirit, that she had a knowledge which the “world knew not of;” and that this divine knowledge, a knowledge inspired by the Holy Spirit, might be expected to place every thing in its just relation, and to secure in every case its just result. Her appreciation of the follies of the world did not lead her, for

instance, to retire sullenly and idly from the great conflict of life, and to leave her fellow-beings just as they are, without an effort to correct their errors and to diminish their sufferings. This is a course, which a truly sanctified soul can never take. On the contrary, her view of the world's wretchedness inspired her benevolent heart with the fixed determination of co-operating with God, to the full extent of all the powers He had given her for its renovation. The fact, that like her blessed Savior she came to her own, and "her own knew her not," only furnished an additional reason why she should labor to dispel their ignorance and to bring them to the light. At the same time, while the world was the place of her labor and suffering, it should be said, that it was not the place of her rest. She could not allow herself to be without that divine retirement, in which, many times a day, she found that wisdom which is necessary to guide in duty, as well as that consolation which supports in trial. In all her outward labors, her life was still "hid with Christ in God." The world, (meaning by the term the honors and pleasures of the world,) had no attractions for her, in itself considered. In itself, she regarded it as an object much more to be avoided than

desired. It was only at the command of the great Master and Teacher within, whose will was law as well as life, that she gave to it, for the good of others and not with any view to her own pleasure, her cheerful labors and her constant supplications.

CHAPTER TWENTIETH.

Of living by the moment, and of the state of recollection. Of her method of living in this respect. Of her knowledge of herself and of God. Of the all of God, and the nothing of the creature.

THE doctrines of practical holiness, as they are commonly expounded and understood, do not admit the view, that the grace of the present time, be it more or less, will answer the claims of any future time. Our feelings, in order to be right feelings, must correspond to the facts and events, whatever they may be, of the present hour, the present moment. But every succeeding moment, bearing on its bosom new events and new facts, has a character of its own; and it demands a new life, a new experience corresponding to it. It seems, therefore, to be very obvious, that, in order to live as a holy person ought to live, we must regard the claims of the smallest periods of time, as they pass before us; and must act in accordance with those claims. This is what is termed LIVING BY THE MOMENT. It is sometimes termed living in RECOLLECTION;

a form of expression, which indicates a state of mind awake or recollected to the claims of God upon us, as they are momentarily presented.

2. There are facts stated and sentiments expressed from time to time, in the life and writings of Madame Adorna, which show, that she understood and practised this manner of living. Her biographer says, for instance, that “she submissively received from God’s hand all the privations and afflictions he was pleased to send, *moment by moment* ;” intending to intimate, as it would seem, that the state of her feelings, under the inspirations of divine grace, corresponded, moment by moment, with the peculiar character, whatever it might be, of the providential dispensations, to which she was subject. And he immediately adds, as a reason of this remark, that she was “unwilling, *even in the smallest thing*, to separate herself from the will of God.” The person, who has a fixed purpose not to neglect the will of God, and not to separate himself from it, even in the smallest thing, will find it difficult, and probably impossible, to secure this important object, without living in a recollected state. It is expressly stated of her in another place, “that she took cognizance of things, only as they were presented to her in succession,

moment by moment ;" a statement obviously implying, especially when taken in connection with the views presented in the same chapter, that she endeavored to live in constant religious recollection. And the result of her living in this manner, says Marabotti, was, that " her own will became so subdued, and she came to take such delight in the will of God, that she participated in no small degree in the happiness of the Blessed, who have no other will than that of God.*

3. This reference to her intimate union with the will of God leads us to remark, in this place, that it was an union of paternal care and sympathy on the one hand, and of entire dependence on the other. The union of the parent vine with the branches and twigs that are produced out of it ; the harmony, linked and compacted together by a divine growth, of abundance and of perennial nourishment on the part of the Creator with want and reception on the part of the creature. It was her delight to recognize this relationship, which, in its very terms, ascribes the glory of man's spiritual support to God alone. The free, the abundant grace of God, as much so, and perhaps more so, than any other, was her great, her constant theme.

* La Vie, Ch. xxxi.

Her perceptions on this subject were so clear, that she could not help regarding man, independently of the grace of God, as essentially a devil; differing from fallen spirits chiefly in the circumstance of his having a material body. She was in the habit of saying, that if it were possible for her, by any process of severe toil and suffering, to recompense God for his goodness so as to be no longer his debtor, she would feel unhappy in doing it. She loved to feel, that she had nothing of her own; that she owed *all* to her heavenly Father. "If there is evil in me," she said, "I perceive, clearly, that it is from myself; from my own fallen and perverted inclinations. And if there is any good, either in myself or in others, I have a conviction equally decided, that all is from God, and God alone. Without God, woe is me! I am no better than Satan. Yea, I am worse than Satan, for I have sinned against greater favors and privileges than he has. If an angel from heaven should tell me, that there is some good in myself, independently of God, I could not, I *would* not believe it. I see too clearly, that all good is in God alone; and that in myself, independently of divine grace, there is, and can be, only evil."

4. She knew admirably well, and far better than most other persons, in what the true sanctification of the heart consists. The purity of her heart gave a clearness and brightness to her interior eye, so that she could see clearly the wonderful things of God, and appreciate his infinite claims on his creatures. She knew that they owed Him all. "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength." She placed all moral and religious perfection where God has placed it, in perfect love. Soon after her conversion, she used this language, "*O Lord, I desire Thee with all my powers. Thou hast taught me, by the clear light which thou hast inwardly imparted, that love, which exists in purity, can never rest satisfied, till it exists in perfected fulness. O my beloved Lord, if I could foresee that I should fail even in the smallest degree of loving thee with the whole heart, I should die with grief.*"

5. From an early period of her religious life, as we have had occasion to remark in another place, she seems to have given herself entirely to God. But as she was continually applying herself to know divine truth, and the way of holy living, she made rapid growth in grace. She

said, the love, with which I love my Beloved, although at any given moment it appears to be complete and perfect, grows stronger and stronger every day. She said, she could not support the idea of giving to God an imperfect or defective love, however small that defect or imperfection might be. As she looked back, however, from her more advanced experience, she acknowledged, that she sometimes discovered imperfections and defects in her former religious experience, which were not visible, and of which she was not conscious at the time. It would seem from her expressions, and so far as she was able to judge from her own consciousness in the case, that she loved God and his blessed will with a truly holy and unreserved affection, so far as she had knowledge of what God is, and of what he requires. And accordingly the growth in her religious affections, of which she speaks, seems to have been that natural strengthening and growth of holy love, which might be expected to exist in connection with new and more expanded views of God's character and of her own duties. And on the other hand, those deficiencies, which she discovered at any given time, in looking back upon her antecedent experience, seem to have been

defects founded upon weakness of perception and errors of judgment, rather than to have been absolutely inherent in the act of love.

6. O the grace of God! O the purity of God! The goodness of God! Such were the sweet and devout expressions, and many others like them, which dropped from time to time involuntarily from her lips. "Human actions," she said, "which once appeared beautiful as the sun, even when viewed in the light of their human origin, are now shorn of their brilliancy. All true moral and religious beauty is from God alone. And how can actions fail to appear obscured and polluted, which spring from the life of the creature, in distinction from the inspiration of God! Those, who are purified and transformed into God, possess an intuitive perception. They may be said to see without eyes, and to understand without the ordinary methods of understanding. God is their teacher. And under this blessed and divine teaching, they have learned, as they have never understood before, what truth is, what purity is. God not only teaches them, but gives himself to them. By divine grace, I am enabled to say, God is mine. And I can say further, every thing is mine. I do not go into distinctions, and say,

this is mine, or *that* is mine. But I say, God is mine; every thing belongs to God; and I have an inward conviction, which is better understood than expressed, that in the possession of God I have all that God has."

7. "I sometimes think of the saints in glory. But it is impossible for me to think of them as beatified and glorified in *themselves*. I cannot think of their holiness and glory in any other light, than as reflections from the divine holiness and glory. No matter whether he be man or angel, no being can be any thing in God until he has become nothing in himself. When the emptiness of the creature is filled with the fullness of God, then can it be said, in accordance with the scripture representation, that God dwells in the creature, and the creature in God. When, therefore, I think of the saints in glory, I think of the glory, not as theirs, but *God's*. God is the sun, from which the original brightness proceeds; and they are the smaller lights, that twinkle in the vast infinity around, with a beauty and splendor, which are reflected from the splendor and beauty of the central illumination."

CHAPTER TWENTY-FIRST.

On happiness. Happiness and holiness inseparable.

Of the nature of the happiness of the holy in the present life. It results from the human will being in union with the divine will. Extract from the *Theologia Germanica*. Additional views.

SHE said to God one day, in the course of that inward and hidden conversation which was almost continually going on between her soul and her Maker, "Is it possible, my beloved, that men can love Thee, without experiencing consolation and happiness in their love?" An important inquiry; but the same in import with the question, whether holiness and happiness are not inseparable? By an inward spiritual illumination, which enlightened and guided her thoughts on the subject, and which she regarded as the divine answer, she was enabled distinctly to perceive that great inward peace, God's peace, which is the true happiness of the soul, follows, by a necessary and unalterable law, the experience of holiness, or the love of God.

2. This is a great truth. If we seek happi-

ness as an ultimate object, irrespective of the divine will, we shall necessarily lose it. But if, on the other hand, we seek holiness for itself alone, and without reference to its rewards ; in other words, if we seek to lose the will of self in the will of God, we shall necessarily find happiness. By forgetting our own pleasure, and thinking only of God, we receive God as the portion of our souls, and all pleasure, all happiness with him.

3. We are willing to admit, however, in connection with these views, that Christians, even the most devoted and holy persons, do not always have high joys. Such a variety of temptations and sufferings may come upon us, that it may be physically impossible for us, under such circumstances, to experience joy, in any very considerable degree ; the laws of the mind, in themselves, and in their connection with the physical system, may forbid it ; but there is no doubt, that there may always be a deep and pure peace ; a peace so deep and so pure that it may well be called happiness. "How many persons," says this experienced woman, "seek contentment, seek peace, seek joy. But they do not find them. They are continually complaining of their troubles and

afflictions. They strive to escape from them, but they do not succeed. And why not? It is because they get out of the great Centre. And being out of it, their hearts and their conduct are not in harmony with the divine providences; and therefore they must be unhappy.”*

4. There is obviously great truth in this view. To be out of the great Centre, is the same thing as to have a will which does not operate in accordance with the divine will. When this is the case, there is an internal contest, a jarring of mind with mind, the human mind with the divine mind, which must be exceedingly painful to the one that is in the wrong. It is obvious also, that such a mind must continually come in conflict with God’s providential arrangements. Not being in harmony with the divine will, it does not and cannot harmonize with God’s providences; because his providences are the expressions of his will. If, therefore, thou wouldst have inward peace, keep closely in the great Centre.

5. “What is Paradise?” says the author of the celebrated work, *Theologia Germanica*. “Paradise is whatever exists; for whatever exists [sin only excepted] is good, and delight-

* *La Vie*, Chap. xxx. § 5.

ful, and agreeable to God. All things are a vestibule and suburb of eternity, and therefore may deservedly be styled Paradise. In this Paradise all things are allowed to man, *excepting the fruit of one tree, and that is self-will, or the willing of any thing contrary to the eternal will.*" *

6. The idea of this devout and profound writer is the same with that which has already been advanced. When the human will moves harmoniously with the Eternal Will, so as to be said to be in the great Centre, then, being in profound rest and peace, it may be said to be in Paradise. So that it is not necessary to think of Paradise, especially when we consider it in its essential nature rather than its incidents, as a place a great way off. We may have Paradise with us, which is only another name for true happiness, just as certainly as we may have God with us, if it is not excluded by the disorders and the wretchedness of the life of self.

7. Looking at the subject in another point of view, we come to the same conclusion, viz., that happiness, both here and hereafter, is neces-

* Theologia Germanica, Ch XLVI, as quoted in the Ages of Faith, Ch. III.

sarily involved in holiness. In the truly sanctified heart, as we have already had occasion to see, desire ceases. That is to say, the holy soul loses all *its own* desires, all its *natural* desires, in the one overruling and blessed desire, that God's will may be accomplished. And as, in point of fact, this will is really accomplished moment by moment, and as it ever must be accomplished so long as God is God, such a soul, being conscious of having endeavored to do all that God requires it to do, cannot be otherwise than contented and happy. God himself is happy, both in accomplishing whatever is accomplished, and also in permitting whatever is permitted; and those who live in God by an unreserved union of their wills with his will, necessarily partake in his happiness. And hence the remark of Madame Adorna, that the holy soul has in one sense nothing to do but to love and to be happy, "*aimer et se rejouir.*"

CHAPTER TWENTY-SECOND.

On the consecration of the memory. Three things implied in such consecration. Of the act of faith or trust in connection with such consecration. Remarks of Madame Adorna. Additional remarks on the subject.

I NOTICE one thing in the account which is given of her views and experience, which is the more worthy of attention, because, so far as I have observed, it is but seldom referred to. I refer to the fact, which we gather from a number of statements and remarks that are made, that she loved a holy memory. She thought, and thought justly, that the memory, as well as those intellectual powers, which perceive, reason, and acquire knowledge, should be consecrated to God. She was probably led to this view from a knowledge of the fact, that there is such a thing as a self-indulgent, vicious memory; a memory, which, by idly and unprofitably dwelling upon the past, vitiates the sacredness and good of the present moment.

2. A consecrated memory implies three

things. FIRST, that we diligently and conscientiously improve it, as we do any other intellectual trust which is committed into our hands. SECOND, that we commit to it, as to a sacred repository, only those things which we have reason to think will be useful. THIRD, that we trust God, when remembrance is necessary, and when we have done all that we can do, just as we trust him for guidance in our reasoning powers, and for guidance and support in any other case.

3. There is a special reason for trusting God in this case, to be found in the fact, that the exercise of the memory does not depend upon a direct act of the will, but is involuntary. We cannot *command* an act of the memory ; we cannot call up the past by a direct volition ; but, having done all that we are able to do, we must *trust*. Recognizing the fundamental fact in holy living, that God can help us where we cannot help ourselves, in the language of Molinos, we must “ be silent and believe ; must be confident and march on.” In other words, doing all that we can reasonably be expected to do in relation to the memory, as well as in relation to every thing else, we should trust the Lord with entire peace and resignation of spirit ; believ-

ing, that, with the desire which we have to do his will at the present moment, he will restore to our recollection all that it will be necessary for us to know at the precise time when it is needed. And it is under such circumstances that we may be said to have a crucified and consecrated memory, as well as crucified and consecrated powers of perception and reasoning.

4. These views go to explain and confirm the remark of Madame Adorna, that God, either by acts of perception or of memory, will not fail to impart to the holy soul all that information which is necessary in the discharge of its duty at any given time. And this will be so truly the case, she adds, that it will seem almost as if some person were really present, though unseen, to suggest and to advise whatever might be suitable. So that on these principles the memory remains clear and unburdened, in a great degree, until the precise period of its action arrives; a state of things which is very favorable to the union and repose of the soul in God.

5. In connection with this subject we would make a remark or two further. To a holy soul the *divine* moment, the moment which concen-

trates upon itself infinitely more than any and every other moment, is the *present* moment. This moment, in the case of every one who is truly and wholly the Lord's, is, and *must* be given to God. If God authorizes an act of memory by linking the responsibilities of the present moment to the past, it is well. Or if he connects the responsibilities of the present with a prospective estimate of the future, it is well. Both the memory and the imagination may go forth, under the moral sanction of the present, and may plunge into the darkness of that which is gone, or into the obscurity of that which has not come, and God will approve of it. But when it is done in any other manner, when it is done without a regard to the claims of the present, when it is done for ourselves and not for God, it is then like every thing else that is done without God; it is evil, and only evil.

6. It is in connection with views such as these, that her biographer gives us to understand, in relation to the subject of the present Memoir, that she acted in accordance with the common doctrine of "preventing" or antecedent grace, *as God acted in her*; and that she paid no attention to any thing, except what God,

by his spirit and providence, brought within the range of her notice and her duty *moment by moment*. And when the present moment was estimated in itself and its relations, and when the duty which was involved in it was accomplished, it was permitted to pass away, as if it had never been, and to give way to the facts, relations and duties of the moment which came after.

CHAPTER TWENTY-THIRD.

Her love of the divine commandments. Love of God's commandments a test of love to God himself. On publishing abroad our religious exercises. Of afflictions in connection with holiness. On the commission of sin. Her love for God's glory. Her penitence for wrong doing. Her recognition and love of God, as manifested in inanimate objects.

THE character of the religious experience of Madame Adorna was indicated, in part, by her feelings in relation to the divine commands. Undoubtedly the commands of God commend themselves to the understanding of every enlightened Christian, as entirely right and reasonable. So that those Christians, whose hearts, by their own acknowledgment, are but partially sanctified, do not hesitate to yield to them their honor and obedience. But the statement, which goes no further than to recognize their claims to respect and obedience, does not meet the views and the experience of this pious person. Nor can such a statement fully meet the feelings of any

entirely holy heart. She not only regarded the commands of God as right and reasonable, and on that account worthy of respect and obedience, but she *loved* them. While others obeyed them chiefly from convictions of duty, she obeyed them from the additional influence of true affection. "Thy commands," she said, addressing herself, after her manner, to her heavenly Father, "are all very sweet, agreeable, and lovely. Thou hast commanded nothing, which is grievous. But the practice of them is attended with great interior peace, and with love and union to Thyself."

2. And we may add here, that no person can love God, who does not love his commandments. His commandments are expressions of his will. His will is *himself*. At least, it is himself, his personality, embodied, as it were, in a particular direction, and for a given purpose. In other words, the command of God is God himself *declared* or made manifest. It seems to be entirely obvious, therefore, that he who loves God, will love his commandments. And on the other hand, he who has no love, or but little love for the divine precepts, will just in the same degree have no love, or but little love, for the great author of them. And this is in ac-

cordance with many passages of Scripture. "If ye love me," says the Savior, "keep my commandments. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him." John xiv. 15, 21. Says the Psalmist "O, how I love thy law! It is my meditation all the day! How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! Through thy precepts I get understanding. Therefore I hate every false way." Ps. cxix. 97, 103-4.

I think we have here furnished one of the most important and decisive tests of the state of the heart. All love of God, or supposed love of God, which is found to exist in connection with a want of love for his commandments, will be found to involve some deceitful and fatal element. It cannot stand the test of the divine scrutiny.

3. I find among the rules of inward holy living, which are ascribed to her, one, which it may be proper to mention here. It is, that when we are under special religious exercises, whether pleasant or painful, it is not profitable to make them the subject of conversation with

many persons ; and the reason which she gives is this. If our exercises are very consolatory, and we say much, we may lay the foundation for spiritual pride, and certainly give opportunity for various temptations. And if, on the other hand, we communicate our inward trials freely, with a view to obtain support and consolation under them, which would naturally be our object, we may thus withdraw ourselves from under the hand of God, which is laid upon us for our good. She appends, however, an exception to the general statement, viz. that we may make our spiritual exercises known, if they are very special, to our spiritual teachers and advisers, or other suitable persons. And we may add, that they are never to be kept secret, when we are satisfied, that the communication of them will tend to the greater glory of God and the good of our neighbor. The rule with these modifications is valuable. The result of our inward exercises should be, not to distract and dissipate us among the creatures, but to bring the soul more and more to a centre and to unite it with God.

4. She taught, in accordance with what obviously seems to be the doctrine of the scriptures, that every affliction, which comes upon us, is

necessary to us ; not merely that such affliction is not so hurtful as it seems to be, but that it is positively and essentially requisite to promote our good. And accordingly that we should not merely be submissive in seasons of temptation and affliction ; but should be thankful for them. She held, with great truth, that it is by means of such temptations and afflictions, accompanied by the influences of the Holy Spirit, that God, as a general thing, destroys those depraved tendencies, which constitute what is denominated the life of nature. “Sickness,” she said, “is necessary to our inward mortification. Poverty is necessary. The temptations of Satan are necessary. It is oftentimes a good thing, in its spiritual results, to be abandoned by our earthly friends, and even our parents. Many other things, which are trying to self and to nature, will be found in the end bearing good fruits. It is by no means disadvantageous to be evil spoken of by our fellow-men ; to experience their contempt and various affronts from them ; but is beneficial, because it strikes at the root of inward evil, and is exceedingly self-crucifying. We must behold these evils, which are exceedingly trying to the life of nature, in the light of God’s holy will, and as coming by his

permission and ordination ; so that they shall be deprived of their bitterness, and seem sweet and agreeable. Unless these natural evils, when viewed in the divine light, are turned into sweets, it is evident, that the soul is not in perfect union with God."

"O, my beloved," she exclaimed, at a certain time of great affliction, "let me ever remain thus, in this extremity of deprivation and sorrow, if thou shalt see it conducive to my greater humiliation and nothingness in thy sight."

5. "'There is only one thing," she adds in another place, "which we have real occasion and reason to fear. It is not deprivation ; it is not sorrow ; but is the commission of *sin*. Every other evil is so slight in comparison with this, that we might well regard it as having no existence. Even the physical sufferings of hell, great as we may suppose them to be, are less to be dreaded, than the commission of the smallest offence against God."

6. Her fear of offending God, by sinning against him, was not greater than her desire to please him. Such was the intensity of her desire for his glory, in other words, so strong was her love to him, that at times it affected very considerably her physical system. It seemed

as if the body could not sustain it. And her biographer relates of her, that, when alone, with her soul thus drawn into strong union with the Divine Mind, she has been heard to exclaim, "O, Love, Love, I can endure the delights of thy presence no longer."

7. As a natural consequence of this position of mind, if through inadvertence or defect of judgment she did any thing which was wrong, or which seemed to be wrong, or which was less thorough and perfect than it might have been, she could go no further, till she had carried it to God, and had been forgiven. To have remained under the sense of sin or under the fear of sin, without laying the case before God and possessing an inward witness of pardon, would have been exceeding torture. And this leads to a practical remark, applicable in all similar cases, namely, no work should take the precedence of repentance and reconciliation, when we have done wrong. The first thing to be done is to carry the action to God, whatever it may be, and even if we are not entirely certain that it is wrong; and in the spirit of humiliation seek and find forgiveness. This is a rule, as it seems to me, invariable. We cannot live without God's gifts. Every moment we need spir-

itual bread, which we can have only by the asking ; but no man can approach God or can ask any favors of God *acceptably*, on whose soul the stain of known or suspected sin remains unpardoned.

8. It is worthy of notice, among other things in connection with this pious woman, that she associated God in the most intimate manner with every thing. Every object seemed to her to possess some embodiment of the Divinity ; and every event had something in it divine. To her, trees, and plants, and waters, and sun and stars, were a book, in which God was legibly written. She had something of the feeling of the Psalmist, when he called upon all things, things inanimate as well as those that were animate, to praise the Lord. “ *Praise ye him, all his angels ! Praise ye him, all his hosts ! Praise ye him, sun and moon ! Praise him, all ye stars of light ! Mountains, and all hills ; fruitful trees, and all cedars !*”

Her feelings found involuntary utterance in words. So that she has been overheard to say, as she walked, under the influences of a purified devotional spirit, amid the material works of her heavenly Father, “ O, plants and trees ! are ye not the creatures of him, whom I love ? Do

ye not know him, who formed you? Are ye not obedient to him?" And it is related in one place, in regard to her, a fact which we have already had occasion to refer to, that she could not see even material nature destroyed; she could not see, for instance, a tree cut down, without being affected in heart, as if something, which had God in it, had been removed from her sight.

CHAPTER TWENTY-FOURTH.

She recognized God in his instruments. Her statements on this subject. The light in which she regarded those who injured her. On being left of God. Her feelings towards those, who were thus left. Her unwillingness to judge others.

ONE peculiarity in her experience, closely connected with the general subject of holiness, and tending to throw light upon it, was this; that she saw and recognized God, in the instruments which he employs or permits to be employed, in distinction from, and above the instruments themselves. It was not merely a recognition of the head; but a recognition and union of the heart. She not only saw God in what they did; but she *loved* him in what they did.

2. In the trials, which she experienced in her domestic life, in the labors and wants and trials which she experienced afterwards in her more public sphere, she found, that the God in whom she trusted raised up friends, who were ready and willing to render that assistance which was appropriate to her situation. But such were her

devout habits of mind, that she could not help looking beyond the instrument to the Author of the instrument; beyond the human agency to the divine. In the mixture of motives, which prompt to action, she was enabled by divine grace to distinguish between the truly religious and the merely human; and while she loved the benevolence and patience of her friends, in themselves considered, she loved them still more as reflections of a divine nature, as rays and emanations from the sun and source of all moral good.

3. Some of her general statements on this subject are as follows. "Holy souls have a clear perception, that those favors, which they receive through the instrumentality of the creature, whether spiritual or temporal, have a higher origin than the agency of the creatures from whom they immediately come, viz., in the Providence and the will of God. So clear, so full is this perception, that the love, which as human beings they would give to the human instrument, is merged and lost, as it were, in that higher love, which as renewed beings they give to the Author of the instrumentality. The holy soul knows that all good is from God, and it cannot help recognizing and loving God in

the creature, when the acts of the creature show that God is there. Such a soul, enabled by divine grace to trace things to their source, is sometimes absorbed and made completely happy in the contemplation of God, as manifested in the benevolent agencies of his people.” *

4. But what is still more worthy of notice, and which shows still more strongly the power of sanctifying grace, she saw God and loved him in those painful instrumentalities, which have their origin in a source the most remote from that which is divine. We find some intimations in the history of her life, that there were those, who were disposed to be dissatisfied with and to complain of her course in her domestic relations. There were those who distrusted, or who professed to distrust, her religious professions; and who found it difficult to yield their full assent to what she found herself obliged to declare, namely, that she had given herself wholly to the Lord, and that she loved him without reserve. It would be strange, indeed, if, in a world like this, she did not find persons who, in various ways and on various occasions, were willing to do her an injury, either

* *La Doctrine du pur Amour de Dieu*, Liv. III. Ch. VIII.

through malice or through misapprehension. But injuries, like benefits, brought her still more closely into union with God. She never suffered an injury, after experiencing the state of sanctifying union, without distinguishing between the agent who inflicted the blow and the God who permitted the infliction. And knowing, that, in every permission of this kind, her heavenly Father contemplated, in connection with the manifestation of the guilty character of the agent, the good of the sufferer, she felt that such occasions, as well as the opposite occasions, demanded the prompt and full returns of gratitude and love? She saw clearly that the wicked are oftentimes instruments in the hands of God for the benefit of his people. And accordingly she found no difficulty in praising God for every sorrow that came in that way.

5. But this was not all. She felt, that she could have compassion upon offenders. They were fallen, it is true; they were guilty, and perhaps greatly guilty; but it was not the less true, that they were her kindred and brethren. She felt for them, in view of their guilt, far more than she did for herself, in view of the suffering which their evil doings might occasion her personally. It is true of every guilty per-

son, that in the act of guilt which he commits, and perhaps in every thing else, *he is a being left of God*. And such are left of God, because God always has respected, and from his very nature he must respect the moral responsibility of his accountable creatures. To be saved, in the sense of a present salvation, is to have God in-dwelling in the heart. But God cannot take up his abode in the heart, he cannot become the God and ruler of the heart, without the *consent* of the heart. This is all he wants, and where this *consent* (an act which has the peculiarity of sustaining moral responsibility without involving moral merit,) is not given, the poor rebellious one is *left*; left to *himself*, left of *God*. He acts as he pleases, but God is not with him. He is left. And where shall the soul go, that is *left of God*? To what heights shall it rise to escape God's frown, or to what depths shall it sink to get below its own degradation?

6. The holy woman, who is the subject of this Memoir, and who knew what it was to possess God, could form a more distinct conception than most other persons of the wretchedness of being without God, of *being left*. And wherever, in her writings, she touches upon

this subject, her emotions seem unutterable. Her heart bled with her deep pity. "O man!" she exclaims in one place, "O, creature, endowed with so great dignity! why art thou willing to destroy thyself amid objects so little worthy of thy attention? Why wilt thou leave thy God, who would not willingly leave thee? Consider that every thing, which thou canst possess in the present life, is nothing in comparison with what thy God can give thee. Gifts and blessings, which eye hath not seen, and ear hath not heard. O, wretched man! Thou knowest not thy misery, but thou wilt know it in the end." *

7. In connection with this trait in her character, we remark further, that it appears from facts stated in her life,† (and indeed it might be inferred from the very nature of her piety,) that she was not hasty to judge others. "Judge not, that ye be not judged," was a command too high in its origin and too serious in its import, to be lightly regarded. This, we say, was the natural result of the *nature* of her piety. Pure love is a love, which is conformed to what is right. And the holy soul which is filled with

* La Vie, Ch. xx. §§ 1, 4. † Ib. Ch. xxviii. § 2.

this love, will always be humbly cautious and forbearing in passing judgment upon others, unless it knows with entire certainty all the circumstances of their situation, and all the influences under which they act.

CHAPTER TWENTY-FIFTH.

Her views on the freedom of the will. Consistency of the freedom of the will with the loss of the will in God. There can be no such thing as union or loss of the will without freedom. Statements from her writings. The union of the human will in the divine will be favorable to the full exercise of its freedom. Consistency of this doctrine with the doctrine of grace.

THE remarks of this devout woman, on the freedom of the will, remarks which are found in various places of her writings, some of which have already been noticed, seem to me to be worthy of attention; and not the less so, because she evidently appears to have been led in her views by inward suggestions from a divine source, rather than to have been taught by human wisdom. She recognized, without any hesitation, the truth and certainty of the important doctrine, that the human will has inherently, and by its very nature, the element of freedom and accountability. She saw very clearly, that a will, which does not involve these results,

cannot properly be regarded or called a will; and cannot be looked upon as any thing more than a mere mechanical result. And it is obvious from her remarks, that this clear view was not merely the conclusion of a sound natural understanding, reasoning upon the subject in the ordinary way, but was dictated in part by her illuminated perceptions of the relations existing between God and his creatures. She saw clearly, under the teachings it would seem of a divine wisdom, that God could attach no value to any homage of his creatures, which is not freely rendered. And it could not be less obvious, that this can never be done, without freedom of the will.

2. At the same time it is readily admitted, that she speaks every where, in her conversations and writings, of the entire subjection of the will, of holy persons having no will of their own, of the annihilation and loss of the will. And it may be added, that these strong expressions, when properly understood, do not appear to be stronger than is warranted either by the facts of Christian experience, or by the representations of the Bible. And yet it is not unnatural, that the inquiry should arise, how can the will be free, and yet be lost? How can it be held truly

and separately accountable during the whole period of its existence, and yet be virtually one with the divine will? Madame Adorna meets the difficulty involved in these inquiries, by maintaining, that the divine operation can exist in the human mind in the highest degree, making it one with itself, and at the same time without infringing on the freedom of the will, on the supposition, and only on the supposition, that the human will acquiesces with and yields its entire consent to such operation, both in the first instance, and for ever after. The holy soul, in its return to God and in the deep sense of its weakness and wretchedness, not only desires and seeks the divine operation upon it and the divine guidance; but it consents, by a voluntary act, in other words, it gives itself up, without any reserve, to be the subject of such operation, and such guidance.

3. And what is worthy of remark, without this consent, which seems to be required by the freedom of the will, it would be absurd to speak, in any sense whatever, of the union, or loss of the will in God. The thing would be an impossibility. It is obviously impossible, that the human will or any other will should be united with and lost in God's will, without its own con-

sent. The withholding of consent necessarily keeps it in a state of disunion or separation. The doctrine, therefore, which she proposes, as having been taught her apparently by her own inward experience, is, that our wills become united with and lost in God by consent; a consent given in the first instance, and always continued, though generally in a sort of latent and imperceptible state, while this union or loss continues. And whenever this consent is withdrawn, the soul at once emerges into its original state of independence, faces round and turns off from God, and marches onward where holy souls cannot go. Our wills, therefore, are lost in the divine will, because, in the exercise of their own voluntary and responsible election, they choose to be so. They are annihilated, but it is done deliberately and freely, but it is not an annihilation of their existence, not even of their action; but only of that action which is out of God. And this state, which is thus variously expressed, as a state of loss, annihilation, or union, is begun in consent, and is continued in consent; although the consent, after persons have entered into the state of union, is not commonly a subject of distinct notice; the state of union being in some degree inconsistent with

reflex acts, or those acts which turn away from God upon the soul itself.

4. Madame Adorna represents the soul which is brought to the point of giving up all, as saying to God, "*O, my God, I have loved the world and have loved sin; but I now renounce both the world and transgression. Henceforth thy will is my will. I yield myself to thee, and consent, in all time to come, and promise, with thine assistance, to do as Thou wouldst have me to do.*" By taking this position, man does not cease to will, but he now wills under the divine will, or what is the same thing, he wills in the same direction in which God would have him will. Instead of following his own wisdom, he follows God's wisdom; instead of following his own plans, he follows God's plans; so that his will, while retaining all the attributes and accountability of a will, is lost and annihilated in the sense, and in the sense only, of becoming one with a higher and better will.

5. As soon as man takes this position, a position of subordinated and dependent action, believing in God as the fulfiller of his promises, she says, and says correctly, that he then "begins to feel himself the subject of the divine presence and the divine inspirations. He per-

ceives, that God does not forget him, and does not neglect him. Indeed, he seems to himself to be almost exclusively the subject of God's care."

6. She speaks of this state of things, so far from being the extinction, as being rather the consummation and completion of liberty. The human will, undoubtedly, is conscious, to a greater or less extent, of freedom at other times ; but it is conscious of the highest degree of freedom only when it acts rightly. When, in consequence of being lost or extinct to any and all action originating in self, it is said to be lost in the will of God, it then acts rightly ; it then acts as God would have it ; the mind is then in harmony with itself as well as with its Maker ; and it is deeply and fully conscious of the highest liberty. And hence it is, that Madame Adorna, in the spirit of a truly liberated soul, says, "to be in subjection to God is not to be enslaved, but to be victorious. It is sin, and sin only, which makes man a slave. In the life of self, the more a man has, the more he desires ; and the more he desires, the less contented he is and the less happy. But to be under God is to be victorious over self, and consequently over sin, and to be victorious over sin is necessarily to be free and to be blessed."

7. The inquiry will naturally arise here, how is the doctrine, that there must always be an act of the creature in connection with the act of God *in* the creature, although always subordinate to it, consistent with another important doctrine, viz. that all true religion is of *grace*? We answer, that the truth of this matter must, in our opinion, be, just as this experienced woman has stated it, whether we perceive the consistency of the two doctrines or not. The fact of consistency in this case, and the clear perception of it by limited and finite minds, are two distinct things. We say it must be just as is stated, whether we have a clear perception of the consistency of the two things or not, because to us it seems self-evident, that the very idea of grace, which is only another name for favor or mercy, *implies a suitable subject for its reception*. It is impossible, in the nature of things, to bestow grace upon a being, that has no intelligence to realize its value, and no power of reception or rejection. What would be grace or favor to others, would be a mere *event*, an unavoidable result to such a being. Grace, and compulsion in the administration of it, are ideas, which negative each other. In other words, it is self-evident, that grace cannot exist without a free

and accountable being to receive it. And of course such a being, in the exercise of its moral freedom, can give its consent to be the subject of mercy; can place itself, relatively to the proffered grace, in the receptive attitude, by being *willing* to receive it. And in such an act of consent to receive, or of willingness to receive, it is self-evident, that while there is an act which involves moral freedom, there is, and can be, no merit, which can detract from the virtue of the grace. This is all that God requires; and it is all that he allows. He requires, that his moral creatures should *consent* to take him as their God, but he will not, and, as the great sovereign of the universe, he cannot allow of any division of his authority. He allows us the privilege of rejecting or receiving; but he claims, as the supreme source of all things, the privilege of *giving*. He will be to us nothing; or he will be to us ALL in ALL.

8. This was the doctrine of Madame Catharine Adorna, more frequently known and referred to in ecclesiastical history as Catharine of Genoa. Perhaps in no writer is it more distinctly and emphatically stated, and there are but few writers, whose opinions on some of the more difficult and higher topics of inward experience are received

with more respect. In the full conviction, that God would never violate her moral responsibility, she deliberately gave herself to the Lord to be his. And in doing this, she kept back no part of the price. It was a surrender, which was free in the act, but unconditional in the consequences. It was her own will, in the exercise of its voluntary consent, giving itself up to a higher will, to be the possession of that higher will wholly and for ever. "It has been my prayer," she remarked at a certain time, "that God would take the freedom of my will into his hands, in order that I may no longer do my own will, but the will of God only." And she expressed the conviction, that she had obtained her request. And in point of fact, this was the great and rejoicing theme of all her subsequent life, that the will of the creature was lost in the will of God. But she found then, and she found always, as it always will be found whenever it is tried, that the subjection of the human will to the divine, and the operation of the lower will in the higher will, like the movement of the wheel within a wheel in the vision of Ezekiel, is not adverse to its moral freedom, but on the contrary completely establishes it.

CHAPTER TWENTY-SIXTH.

On the danger of unsanctified reasoning. On the repression of inward activity. On the doctrine of quietude or stillness. On the counterfeits of this state. Remarks on its true nature. It has its foundation in faith. Consistent with benevolent action. Illustrated in the life of Madame Adorna. Her remarks on the subject.

IN the record, which is given of the religious opinions, which are ascribed to the subject of this Memoir, the sentiment, under different forms of expression, repeatedly occurs, that those whose hearts are filled with holy love, cannot safely or consistently resort to human reasonings. This is a sentiment, which has its value undoubtedly, and perhaps great value; but is somewhat liable to be misunderstood. It is not meant to be said, that a truly holy soul is not at liberty to employ those powers of reasoning which God has given it. On the contrary, holiness imposes the duty, the indispensable duty, of employing our reasoning powers, on their appropriate occasions, to the utmost ex-

tent. The meaning seems to be, that those, who are wholly the Lord's, cannot resort to reasonings based upon human policy; to the artifices and selfish logic of an unsanctified understanding. It may be added, moreover, that the doctrines of holiness exclude the exercise of reasonings of any kind in all those things which are the objects of faith. That is to say, when a doctrine or duty is clearly and satisfactorily revealed, the suggestions of human reason, which might question the validity of such doctrine or duty, in itself considered, are to be silenced in the acquiescence of religious trust.

2. One important step in the process of sanctification, is to subdue and to remove entirely the attachments of the soul to worldly objects. Another thing to be done, is to restrain and to take away its inward activity; its contrivances springing from a want of faith; its restless and self-originated calculations; in other words, its activity in itself and out of God. It must learn the great lesson, (a lesson which is hard to man's proud nature,) of waiting calmly and silently in the distrust of its own wisdom and strength, both for the divine moment and the divine movement; for the true moment of action, and also for the true leader of action;

for God's time and God's way. This doctrine, which was a frequent and favorite subject of remark with Madame Adorna, does not exclude action in the absolute sense; but only every kind and degree of action, which is inconsistent with entire *faith*. "Be not afraid nor dismayed by reason of this great multitude," say the Scriptures, "*for the battle is not yours, but God's*. Set yourselves; stand ye still, and see the salvation of the Lord. BELIEVE in the Lord your God; so shall ye be established," 2 Chron. xxiii.

3. The doctrine, to which we have particular reference in these remarks, assumed, after a long succession of discussions and experiences, a definite form under the name of quietude or stillness. These specific designations seem to be connected, in their origin, with the writings and doctrines of Molinos in Italy, and of George Fox in England. But the thing itself, the experience which the terms represent, has always existed. In the writings of Madame Adorna, who had a knowledge of its nature by the inspiration of an inward teaching, it is not called STILLNESS, it is true, but it is described as a "state of mind without trouble;" it is not called QUIETUDE, but it is designated in words

hardly less beautiful than the thing itself, as the "Paradise of tranquillity." * This doctrine has occupied so important a place in the history of religious opinions, it has been illustrated in the lives of so many devout people both before and since the time of Catharine of Genoa, it has been assailed and defended with so much ability, it is so sublime and glorious in its truth, and so degrading and dangerous when erroneously understood and received, that I think it may not be out of place, and certainly not unprofitable, to give a brief statement of what I understand it to be. And especially when we take into consideration, that it is a doctrine, (not always under the same name, it is true, and not without various modifications, but still in its essential elements,) which has, in general, been favorably regarded by those, in all ages of the church, who, in living a life of holiness, have lived a life of faith.

4. In considering that form of religious experience, which has been denominated quietude or inward stillness, we remark, in the first place, that this state of mind, like almost all

* *La Vie*, Chaps. xli. and xlvii. *La Doctrine du pur amour de Dieu*, Liv. 3, Ch. viii.

other religious states, has its counterfeits. It is well understood, that there may be, and that there often is, a counterfeit humility, a counterfeit gratitude, a counterfeit benevolence; that is to say, a benevolence, humility and gratitude which exists in appearance, without being such in reality. So there are some persons, whose experience, or more properly whose appearance, is the counterfeit of inward stillness. These are of various classes. There are persons, for instance, who are constitutionally sluggish in their disposition; and who, in being so, are indifferent, in a remarkable degree, to whatever takes place. They are not calm, and subdued, and quiet, by the power of divine grace; but they are so, or rather they have the appearance of being so, in consequence of being, by their constitution, stupidly unsusceptible of emotion. Such appearances are obviously to be regarded as mere counterfeits of the eminent Christian grace under consideration. And it requires only the same care in the detection of such counterfeits, as is requisite in the detection of false exhibitions or counterfeits in other cases.

5. But whatever may be true of counterfeits, and whatever may be true of the dangers origi-

nating from that source, there can be no doubt, that the grace itself, as a distinct modification of religious experience, actually exists. The state of inward quietude or stillness, as we have just had occasion to see, is not a state of mind which is synonymous with stupidity or sluggishness ; it is not the same thing with a subdued and quiet manner, resulting from the principles of polite worldly intercourse ; nor is it an *absolute* stillness ; that is to say, an absolute cessation from all action. When we use the word STILLNESS in the religious sense, we must mean, if we rightly understand the statements of different writers in regard to it, a silence or stillness from the workings of self, which is always and necessarily a working out of the true place ; we mean a cessation from the impulse of worldly passions and the tumult of unsanctified anxieties ; we mean, still more simply and emphatically, *a stillness in God*.

6. But it is sometimes more difficult to define, by terms, than it is to illustrate by instances. We say then further, that the mind, which is still in God, recognizes God in all things. A mind, that is still in God, bows in entire submission under all the afflictions which God sees fit to send. A mind that is still in God, harmo-

nizes with God in the providential order of events, and in all the natural and the supernatural developments of his infinite wisdom. A mind which is in the true stillness, has passed, by a transition effected by divine grace, out of the centre of self, into the true centre, which is God. And consequently it is not like the natural mind, which is the subject of continual vibrations; is liable every moment to be thrown out of its present position, and is never in true rest.

7. We observe further, in the hope of illustrating a subject which must always be obscure in the description, when not enlightened by personal experience, that the human mind may always be regarded as in the state of true stillness or repose, when it is in the right place. We ought to say, however, that the right place, although it is the place of stillness or repose, is not a place which necessarily excludes motion or action. A thing which is in the right place, may be really or absolutely in motion; and yet *relatively at rest*. In other words, being in the occupancy of a right position, and limiting all its movements to the position which is known and acknowledged to be a right one, it infringes no order, and causes no disturbance of any other things; and therefore, in respect to them,

though really or absolutely in action, it is relatively in quietude. Thus a mighty river, which does not violate its boundaries, may be said, in strict truth, to be in repose or rest, although it is equally true, that it flows gently and constantly to the ocean. The stars of heaven, which never cease to revolve in their bright paths, are described with beautiful truth, in consequence of always being in their true position, as the silent stars, the still stars. Absolute rest, being encompassed with every thing else in motion, would necessarily produce disturbance. But relative rest, that is to say, rest in the true position relatively to other things, which, in its application to moral beings, is only another name for religious stillness, is the true basis of universal harmony. The soul, therefore, is still, which is in a right place; and the right place is the place, where it is not absolutely, but relatively at rest; in other words, where it is in harmony with itself, and in harmony with every thing else. And there is only one place which answers this description. The true place of man's heart, if we may so express it, is in God's heart. To be in the heart of God, to dwell in the affections of the Divinity, is the same thing as to have the same desires and the

same will which God has. To be still, therefore, in the religious sense, if we rightly understand it, is nothing more nor less than to be profoundly acquiescent in God, by a subjection of the disturbing elements of nature, and by an union of the human will with the divine.

8. The question may naturally arise here, what is the foundation of this form of Christian experience? So far as we can perceive, there is, and can be, but one adequate foundation, (the same which is the foundation of every thing else which is valuable in religion,) viz. faith in God. Inward agitation is the opposite of inward stillness. When a person is excited and agitated, with the exception of those agitations which are instinctive or involuntary, it is because he has not confidence or trust that God approves him, and will sustain his course. God himself is never agitated. He never can be. He has perfect faith in his own rectitude and his own power. And such faith cannot fail to give birth to unalterable tranquillity. And those, who are like God, in having faith in the uprightness of their intentions, and in having faith in the support which God has promised to impart to his truly consecrated people, with the exception of mere instinctive or involuntary agitations, will

be like him in that divine serenity, which is both the result and the characteristic of the highest virtue. It is this divine tranquillity, as it has often seemed to me, to which the Savior referred, when he said to his disciples, who were looking to him for his parting legacy, "Peace I leave with you ; MY peace I give unto you." He exemplified what he taught. How beautifully, how delightfully, this divine peace, under all circumstances, shone in the Savior's conduct and manner ! And how firmly it was seated in his believing heart !

9. It is proper to say further in this connection, that stillness in God is not indifference to man. Faith is the foundation of inward stillness. And it is the nature of faith, especially when existing in a high degree, to work by *love* ; that divine principle, which, by its very nature, is the opposite of indifference. It is true, that the man, who is in the state of mind which we have been describing, does not feel with the turbulence of nature ; but it is equally true, that he does feel with the serenity of regeneration. He goes benevolently to the poor and the sick, not only because they have claims on human sympathy : but because they are God's poor and God's sick. He weeps where God would

have him weep ; and rejoices where God would have him rejoice ; not with the variations and the violence of men, but with a calm sympathy, allied to that of those pure and exalted minds, of whom it is said, that there is joy among the angels in heaven over the sinner that repenteth.

10. The subject of this Memoir experienced this state. In her labors for perishing sinners, in her cares and toils for the poor and sick, she exhibited, in connection with a love unfailing, a calm patience and endurance, naturally resulting from this blessed experience. Many and remarkable are the allusions she has made to what she has happily denominated the Paradise of inward tranquillity. It is this trait of experience, operating from its centre in the heart, which, more than any other, infuses the expression of its own divinity into the outward manner and into the mildly irradiated countenance. The countenance conforms itself to the soul by a natural law ; and the angelic image of that true peace, which reigns in the soul, will always sit enthroned upon the brow. The beauty of this outward sign exists, more or less, in all persons of the highest religious experience. And it is in this way, in part, that we account for what her historian says of her irradiated

looks ; of that mildly beaming expression of the countenance, which arrested the attention of those who beheld her ; and which, wherever it exists, can be described, without any figure of speech, as a beauty more from heaven than from earth.*

11. " O, the blessedness of such a state," she exclaims, " which wills nothing of itself, thinks nothing of itself, remembers nothing of itself. O kingdom of inward tranquillity ! When the soul is so ' poor in spirit ' that it recalls nothing, thinks nothing, desires nothing, wills nothing, but in God and for God. Such a soul has not only undergone a transformation in itself ; but the world around it, which is thus placed in a new relation to it, has undergone a transformation also. The world, considered out of its relation to God, no longer gives any pleasure. And it may be said also, with a divine meaning, that those things of a worldly nature, which once afflicted us, have ceased to give us pain. The soul is silent and still before God, both in the one case and the other. And it is so, because,

* On page 242 of her *Life*, we find the following expressions : "*Souvent elle a été vue ravie hors d'elle même, aiant la face toute lumineuse.*"

being by the transformation of its nature entirely united with God, it sees objects, both good and evil, both joy and sorrow, in the divine light. Whatever comes in the will of God, is good and pleasant to the inner heart, whatever it may be to the outward and merely natural sensibilities. The soul in this situation does not cease to be happy; but its happiness originates in causes different from those which constitute the happiness of the world. It has entered into the true rest. It has experienced that peace of inward and submissive silence, which is beyond comprehension. It is peaceful and happy in God, and in any thing and every thing which manifests God; but it cannot be happy in any thing, however attractive it may be in itself, considered out of its relation to God."

CHAPTER TWENTY-SEVENTH.

Advice to persons who were seeking holiness. Remarks on the subject of faith. On answer to prayer. Account of a peculiar temptation.

WE have had repeated occasion to refer to her labors with the poor and sick, and with persons destitute of religion. But her efforts were not limited to such occasions. Knowing the blessedness of a sanctified heart from her own experience, Madame Adorna was naturally solicitous to aid others in this respect also. In one of her conversations she refers to the case of some of her acquaintances, who seem to have been seekers after higher attainments in holiness. She speaks of seeing them weep over their bad inclinations, and of the great efforts which they made, apparently without much success, to subdue such inclinations. In the spirit of compassion, and with the aids furnished by her own experience, she warns them against self-reliance. She tells them, that nothing but the grace of the all-powerful God could keep her ;

as they will find, that nothing but the same grace can keep them. Her constant instruction is, Cease from self. The great work of the creature is to leave himself in God's hands, in order that he may become the subject of the divine operation. Place no confidence in your own wisdom and goodness ; trust in God alone. Such advice, understood as she meant it to be understood, is not more scriptural, than it is abundantly confirmed by personal experience. It has been correctly said, that sanctification, as well as justification, can exist and can be sustained only by means of *faith*. We may resolve to be holy ; we may make many and painful efforts to be holy ; but unless we connect God with our efforts, and exercise a simple and firm faith in him and in all he has promised in our behalf, it will all be in vain.

2. This reference to the importance of faith in connection with the support of the inward life, reminds me of an idea advanced in the twentieth chapter of her Life, as it is given by Marabotti ; an idea similar to one which I recollect to have noticed with pleasure in the philosophical writings of Dugald Stewart. It is this : that the obscurity of Revelation, so far as it really exists, is designedly and wisely adapted

to the nature and the exigencies of a life of Faith. God veils from us, in a considerable degree, the facts of the future life, in order that we may walk in the present life by faith, and not by sight. It is obvious that the principle of faith, the loss of which has occasioned so much sin and so much misery in the world, requires to be re-established and confirmed in human hearts. Every thing, that is valuable in the human soul, every thing which is calculated to make man what he ought to be, flourishes in proportion to its faith. But faith and absolute knowledge do not exist together. If God had seen fit to unveil the nature of a future life, and all the destinies involved in a future life, with perfect distinctness, our actions would of course have been regulated by the nature and results of the facts presented; but we could not have been said under such circumstances to have lived by faith. It is best, therefore, that there should be limits to our knowledge, in order that we may have the better opportunity to exercise religious trust.

3. The doctrine of faith connects itself with what is said of the answers, which she received in prayer. She speaks repeatedly of carrying subjects to God, and of receiving a divine

answer. It is well known that this mode of expression is not uncommon among very devout persons. Antonia Bourignon and Madame Guyon, persons of great intellectual power, as well as of remarkable piety, both speak in this way. But when she speaks of receiving a divine answer, it is not meant, as the words might at first seem to imply, that there was an audible utterance; something addressed to the outward hearing; nor is it meant that there was any thing in the nature of a revelation made by means of dreams or visions; a method of communication which often leads persons astray. Her communication with God was in a different manner; she simply looked at the subject in what may be denominated the pure light, viz., with an understanding *free from the biasses of self*, and illuminated by the secret guidance of the Holy Spirit. The inward voice, which answered her, was God himself, speaking, not sensibly or audibly, but through the medium of a consecrated intellect; and giving his response in its calm and purified decisions. And it may be added here, that the truly holy person, who seeks and believes in a divine guidance, has such a deep conviction of the presence of God in all his mental operations, that it is entirely

natural and proper for him to speak of his inward decisions or judgments, as God's voice or answer. Looking, therefore, at the subject in God's light, she received what she was entitled, as a holy person, to regard as God's reply. But it is evident that this could not be without strong faith.

4. We have already had occasion to intimate, that it is not required by a life of the highest and purest faith, that we should be wholly exempt from temptations, and to add further, that the temptation may always be expected to conform itself to the nature and degree of the inward experience at the time of the temptation. Both remarks have been illustrated in an instance already given. We will give another here. As was natural to a person in her state of mind, she made the character of the Savior a special study. There was something in his meek, quiet, pure, benevolent character, which not only entirely commended itself to her abstract ideas of moral excellence, but which fixed and occupied her affections. She loved the Savior, considered both in his human and divine relations, purely and deeply. But she relates, as an illustration of the arts of the great adversary, that one of her trials was connected with this deep love.

She was sometimes strongly tempted, not merely to be afflicted, but to repine and to complain that one so pure, so holy, so divine, should undergo such intensity of suffering as he actually did, for a being so unworthy as herself. This was a temptation, it will be seen, which was skilfully and precisely adapted to her inward state; a temptation, which a person, whose love to the Savior was feeble, could not have felt. It is hardly necessary to add, that she found she grace of God sufficient in this, as in other trials.

CHAPTER TWENTY-EIGHTH.

Her remarks on God as the source of all goodness.

Reasonableness of her views. Statements in regard to herself. Good works are good, only as they come from God. Her willingness to be corrected and reproved. She gave all the glory of her inward salvation to God. Her views of human depravity.

SHE had a remarkably clear perception of God, not merely as benevolent or good in himself, but also as the fountain or *source* of all goodness. "My mind ran back," she remarks in one of her conversations, "to that distant period, when God may be supposed to have existed alone, without any other being, either men or angels, to participate in his existence. It was then, that the mighty principle of holy love, which constitutes the basis of his moral nature, began to manifest itself in the developments and facts of creation; in bright worlds scattered abroad in the infinity of space and fitted up for the residence of pure and happy beings. And then I seemed to see the same principle of holy

love, whose nature it is to be happy in the happiness of others, operating in the creation of intelligent and sentient beings ; beings that were made not merely to dwell in the worlds which were created, but to be the receptacles, as it were, and the reflex images of that truth, purity and goodness, which overflowed in the original fountain. It was then, that God created the beautiful company of angels. He did not make them for toil or for suffering, but merely to perceive and enjoy. He asked of them no other thing than that they should rejoice in him, and rejoice in his works ; and should acknowledge their dependence upon him in all things. And then, in the process of the mighty development of the divine goodness, men were made ; inferior in rank, it is true, but still immortal in their nature ; and made also in the same condition of original and continued dependence, and with the same privilege, the highest which can be accorded to any being, of enjoying God in all things, and all things in God."

2. And we may very properly add here, how reasonable was this condition of their enjoyment of the divine favor, viz., that, in the reception of the divine benefits, they should merely acknowledge their entire and continued

dependence, and be willing to derive all things from him, who is the true source of life. God, in the exercise of his supremacy, could not require less. The moment that the fallen angels undertook to withdraw themselves from this state of dependence, and to operate in their own way and in their own strength, in themselves and out of God, they lost all. When they set up for themselves, and withdrew themselves from God, it was a matter of necessity that he should withdraw himself from them; the life of self took the place of the life of love, and they became evil and infernal to an extent which the human mind, even illuminated minds, cannot well conceive. And the result will always be the same, when the same course is taken; and we may add, that there can be no more real or terrible hell, than to be left of God.

3. "Let none be astonished at what I say," she remarks in connection with the views which have just been expressed, "when I assert that it is impossible for me to live with *myself*. It is necessary for me, however singular the expressions may appear, to live separate from the self or ME; that is to say, it is necessary for me to live a life without any self-originated movement either of the understanding, affections, or

will. This is what I must be ; and this, by the grace of God, is what I hope I am. If I walk, or talk, or stop, or sleep, or eat, or do any thing else, I cannot feel that I do these things, so far as they are voluntary, from a merely human or selfish motive. A regard for God, in distinction from self, has become so incorporated with the inward nature as to be a ruling motive in the most ordinary things. If it were otherwise, it would fill me with the greatest sadness."

4. "By a process of inward crucifixion, so far as I am able to judge in the case, the natural inclinations, both of mind and of body, [that is to say, the natural inclinations, so far as their action originates from the natural, in distinction from the spiritual life,] have been gradually consumed within me. My own experience has taught me, saying nothing of the doctrines of Scripture on the subject, that it is necessary, indispensably necessary, to undergo this process, terrible to nature as it often is. Such is the malignity of nature, that it must be destroyed ; and such is the strength of nature, so deeply and strongly is it rooted, that nothing but God's goodness, operating in his own way and means, can destroy it. If God should not see fit to destroy it, and should not implant in

its stead a new spiritual life in union with himself, the principle of self would not only continue to dwell in the human bosom ; but would reign, and would ultimately develop there all the passions and miseries of a Satanic mind. Against this terrible evil God alone can effectually help us ; and he is both able and willing to do it."

5. It was one of her maxims, in connection with her general doctrine of inward crucifixion, that even good actions, such as reading religious books, attending on religious services, and giving alms to the poor, are of no spiritual value, unless they are spiritually or graciously originated ; that is to say, they are of no value in the sight of God, unless they come from God. But this is not all. She regarded them as coming from God, which is the important thing, only when they are inspired and prompted by a motive, which not only contemplates the doing of good to the subject of them, but which involves the vastly higher consideration of a supreme regard to God's will and glory. In other words, nothing can be spiritually valuable, however amiable it may be, and however it may subserve the claims of propriety and humanity, which is not done IN God and FOR God.

6. As she was willing and desirous to have her motives tested and her character scrutinized, whenever it might tend to promote the process of inward crucifixion, it gave her no pain to be told of her imperfections. On the contrary, if she said or did any thing which appeared improper or wrong to others, it gave her pleasure to be informed of it. And it seems to have been a settled practice with her, not to blunt the edge of the information and the power of the reproof, by bringing forward any extenuating circumstances which might actually exist, unless the occasion evidently rendered it a duty. A great readiness to palliate, or excuse what we have said or done, even when such excuse or palliation can be properly offered, indicates something different from a deadness to the life of nature. There is evidently something remaining in such cases, which needs to be counteracted and to be slain. And it will be found, that the suffering, which is connected with the patient endurance even of unmerited misapprehension and reproach, is more than compensated by the value of its results in the process of inward purification.

7. As connected with this general subject, we may remark further, that few things could be

more painful to her than the suggestion, which was liable to be sometimes made by the witnesses of her holy life, that she had virtue or merit in herself. Any such suggestion seemed to imply a disposition to rob God of what belonged to him and his grace ; than which nothing could be more repugnant to her feelings, since it seemed to be the life of her soul to resolve all things back into God. She did not deny the existence of the human will, of human power, of human effort, or of human accountability. But she saw clearly, that the human will, in any effort it might make without the grace of God to guide and strengthen it, must fall into all manner of error and sin. So that she could not help feeling, that, so far as she had virtue in her soul, she had God ; and if any were pleased with what they chose to call her virtue, they should praise God for it, and not her. So exceedingly jealous was her illuminated soul on this point, that she sometimes said, that she would rather run the risk of being lost for ever, than seek or accept of salvation by any methods which would not give God all the glory.

8. Her views of human nature, as it is when unsanctified by the grace of God, corresponded

with the representations of the Scriptures, viz., as evil and only evil continually. God she regarded as the Infinite Love ; continually going outward from himself, under the unchangeable impulse of his own benevolent nature ; and living his life, and realizing his happiness in the life and happiness of all that is good and true throughout the vast space of his own infinite and ceaseless operations. Man, on the contrary, she regarded, in his unsanctified state, as the opposite of love, and as synonymous with self ; and consequently as drawn inward, by the very necessities of his being, within a narrower and narrower circle, till he knows no thought, no life, no happiness, but in his own interests, and thus separates himself at the greatest possible remove from the Infinite Love. She regarded the tendency of the natural heart, in other words, of the heart when not under the guidance of the Holy Spirit, as definitely and as certainly in the direction of self and of sin, as is the tendency of a stone, when it is thrown into the air, to return again to the earth, towards which it is drawn by a law that is inflexible in its operation, and always increasing in strength.

CHAPTER TWENTY-NINTH.

Nature of selfishness. Extract from her writings on this subject. Her love of inward purity. Her care as to her expressions. Her compassion for others. Views of the greatness of God's love. He loves especially his own work.

THE views of this intelligent and divinely experienced woman, in relation to the nature and results of selfishness, are very instructive. She relates, as she was one day dwelling in thought on religious things, she had, by the aids of divine grace, a clear view of this subject. She was enabled, as she thought, to perceive very distinctly, that the spirit of self, such as we see it in every unholy person, is the same thing with the spirit of Satan. They were presented to her mind as entirely identical. So that if the holy person may always be regarded as bearing about the image of God in his own regenerated nature; the soul of the unholy and selfish person, may, with equal reason, be looked upon as a miniature image of the Prince of darkness.

2. "I come to the conclusion," she says in

some remarks on this subject, “that selfishness is the root of all the evils to which we are exposed, either in this life or in the future. Satan himself would not have fallen, if he had not left the love of God for the love of self. And still more clearly, as it seems to me, am I enabled with divine aid, to trace the results of this destructive principle in the fall of man. Adam fell the moment he turned his desires from God to himself, and substituted his own will, as his principle of action, instead of God’s will. And the life of self, which he then possessed, in accordance with the law of natural descent, which gives to the child a moral character as well as a natural body like that of the parent, became the inborn principle and life of those who have sprung from him. Selfishness, which nothing but the special grace of God can extirpate, may be said to have its existence not only in the heart, but in the whole being, in the very blood and bones, of the natural man; so that, independently of the grace of God, there is not a word, or thought, or action, which is not infected with this poison. Until he is purified from this great evil, in a greater or less degree, no one can enjoy communion with God; and the communion will be the more unembarrassed

and more perfect, in proportion as this purification becomes more and more complete."

3. In proportion as the mind is delivered from selfishness, it is restored to purity of action. And it is proper to say in this connection, that she loathed selfishness, partly at least, because she loved purity. She could not forget the declaration of the Savior:—"Blessed are the pure in heart; for they shall see God." The word, purity, was often upon her lips; not merely as a name to be uttered, but as a thing to be experienced. She was in the habit of speaking not only of the purity of the heart, but what is of hardly less importance, *of purity of conscience*. She remarked, that a pure conscience, meaning by the expression an enlightened and effective conscience, would never suffer any thing, which might be at variance with the commands and requisitions of a pure God. It is certain, that a purified or sanctified conscience is exceedingly discriminating in its operations. It would be inconsistent with itself, if it allowed of the least sin.

4. She had such a sense of the importance of doing every thing which is right, that she felt it her duty to be particularly careful in the use of words. She spoke with great simplicity and

deliberation ; endeavoring to make her language the precise expression of her thoughts and feelings. She felt it to be inconsistent with her professions, and with that union which she had with God, to use exaggerated expressions, which might convey an idea different from the truth ; and especially did she consider it improper and wrong to employ dissembling words, and to speak, even when the complimentary forms of social intercourse seemed to require it, otherwise than she felt. In the language of the Apostle, “ her yea was YEA, and her nay, NAY.” It ought not to be inferred from this, however, that she was wanting in kindness and civility to others. Her plain and open sincerity, which could never knowingly deviate from the truth, was chastened and made radiant with inward and outward grace by that sweet benevolence, which loved her neighbor as herself.

5. But while she made it her sincere and constant aim to be free from all selfish influences, to be pure in heart and in conscience, she was charitable to the infirmities of others. She found some, who had entered upon the way of holiness with strong purposes and hopes, but who had been led astray by the adversary of souls, and had fallen into sin. She thought they

ought not to despair; and gave such encouragement as seemed to be suited to their case. Such was her sense of the forbearance and goodness of God, that she regarded him as always disposed to pity and to lend his aid to those who have gone astray from him. Certain it is, that God does not cease to call after such souls; and it seemed to her that immediate repentance on their part, attended with a disposition to accept and to correspond fully and permanently to divine influences, can never fail immediately to restore them.

6. And in regard to the love of God, it may be proper to say here, that she regarded it as something more than that sort of negative principle, which merely preserves from evil. She considered it as positive in its operation; a principle which not only preserves from evil, but bestows positive good; and as possessing a stronger power than either men or angels can conceive. She was accustomed to say, (and it was a remark drawn undoubtedly from the suggestions of her own inward experience,) that it is impossible to know the length and breadth of God's love, without possessing the length and breadth, the height and depth of God's understanding. Nothing short of God himself can

sound and estimate the mighty ocean of God's love. And she might have added, as it seems to me, that the same may be said of his hatred. If he loves the appropriate objects of his love with all the infinity of his being, so he hates the appropriate objects of his hatred with a mental energy not less intense. So that it is impossible that there should be any harmony between God and sin, or that they should dwell together without a contest. The soul, therefore, that knowingly permits the least stain of sin to rest upon it, must suffer an incalculable evil. Hence the necessity of guarding against selfishness. — Hence the necessity of purity of heart. And hence the necessity not only of forgiveness for the past, but of holiness for the present.

7. And in order to be thus holy and to enter into communion and union with God, she saw very clearly, that the life, which she must live, must be a life *out of herself*. God had taught her, that in a life which has its spring or source of action in any thing short of his own free grace, there can be no good thing. So that she could not be satisfied without being able to say in accordance with the experience of the blessed Apostle: "I am crucified with Christ; nevertheless I live; *yet not I, but*

Christ liveth in me." And in living this life, she could be said to bear the divine image. The soul, of which God in Christ is the life, necessarily produces acts, which are like their divine Author; acts which are not more exempt from the impurities of selfishness, than they are from the agitations of unbelief.

8. It was a cherished sentiment with her, that God loves his own work. He lives and rejoices in that, which is from himself, and in man not less than in any thing else; at least so long as man remains in his true position of entire dependence. In accordance with the expressions in the Book of Proverbs, it can be said of God, with a truth which his own heart of love alone can know, that "*his delight is to be with the sons of men.*" This is practically an important view. It is an erroneous idea to suppose, that God is afar off; and that he stands in need of our efforts and solicitations, in order to render him *willing* to come near. Nothing but sin can ever prevent him from entering into the most intimate union with the human mind. Let the heart be right, and he dwells there as a matter of necessity. A holy heart, whether it be in man or in angels, cannot be otherwise than a part of himself. "When I see," she says, in

connection with her views and experiences of God's goodness, "how prompt God is to supply every want, and to furnish every thing necessary for our salvation, and how he does every thing on man's account, and not on his own; and when, on the other hand, I see man almost wholly occupied with things either profitless or sinful, notwithstanding that God has done for him every thing which he could do, I remain fixed and overwhelmed with astonishment. I cannot understand, I am unable to conceive, how man should be so destitute of reason."

9. I would say here, that it seems to me, from an examination of her writings, that she made the doctrines of holiness a great study. She believed, that they were worthy of being thoroughly learned. Among other things, I think there is good reason for saying, that she not only understood the nature of the different religious exercises, in themselves considered, but also had a clear perception of the relations existing among them. For instance, she knew very well, that the state of mind, which is denominated sanctification, is a *joyous* state; but she knew equally well from the inward teachings, of which she herself was the subject, that joy does not *constitute* the state of sanctification, as sometimes seems to be supposed; but is

only an *incident* to it. It is sometimes objected to the doctrine of living by simple faith, which is the basis of all those inward triumphs which result in the sanctification of the heart, that it is a sad and cheerless way of living. And we are ready to admit, that, if faith could be separated from all other mental exercises, if it could exist and operate of itself without sustaining and fulfilling its appropriate relations, there might be some reason for this view. But this is not the case. The fact is, that it is impossible for us to have true and full faith in God, without experiencing more or less of interior consolation, *as the consequent of it*. This is the view of the subject, which is generally taken by experienced persons. This was the view of Madame Adorna. She expressly says, speaking of persons, who had given their hearts to God in holy love, that they are the subjects of interior pleasures and delights, *after* having given themselves up to be guided by Faith; “*apres qu’elles se sont laissés premièrement conduire par la Foi.*” But she rejects in her own experience, as a thing that would be exceedingly dangerous; and also in her conversations on the subject, she every where condemns the idea of making joy, or any other form of personal good, the foundation of the religious life.

CHAPTER THIRTIETH.

On the state of divine union. Scriptural evidences of this state. Her personal experience in relation to it. Some characteristics of this state of mind. Principles on which this union necessarily takes place.

IN various passages in the life of Madame Adorna, and also in some places in her writings, reference is made, with greater or less distinctness, to that eminent state of inward religious experience which is variously denominated Union with God and Divine Union. She believed fully that it is the privilege of the Christian to enter into a state of union with God in a very remarkable manner, and to be able to say, in a sense real and most important, in the words which the Savior has applied to himself, "I and my Father are one." Nor was she alone in this opinion. From the time of the Apostles, there has been a series of writers, distinguished for their piety or their learning, and in some cases for both, Clement of Alexandria, John Climacus, Dionysius, Cassian, Blo-

sus, De Sales, Harpius, Canfield, John of the Cross, Archbishop Leighton, Sir Henry Vane, Madame Guyon, Lady Maxwell, Antonia Bourignon, and many others, both before and since the Protestant Reformation, members of the Reformed Churches as well as of the Catholic Church, who have spoken of the state of union confidently, as one either of possible realization or of personal experience.

2. "The Divine Nature," she remarks, in one place, (*La Vie*, Ch. xxix.) "became human, in order that human nature, and my own fallen nature as well as that of others, might become divine." *Dieu s'est fait homme, pour me faire Dieu.* This remark indicates the object at which she aimed; and we may add, it indicates the object at which every Christian ought to aim, and may hope to aim with success, viz., to experience inwardly and entirely the divine transformation, and to become, in the moral sense, and on the limited scale of humanity, "God manifest in the flesh."

3. "I live," says the apostle Paul, "and yet not I, but Christ liveth in me." As much as to say, that a new nature had taken the place of the old, and that this new nature was so entirely possessed with the spirit of Christ, that it might

properly be called, "*Christ living in me.*" Selfishness had become love ; humanity had become divine. And again he says, "*He, that is joined to the Lord, is one spirit.*" The writings of the apostle John also, and perhaps in still more striking terms, frequently present views which imply an entire transformation of nature ; the conversion of the human and fallen into the restored and the deified. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love ; and he that dwelleth in love, dwelleth in God, and God in him," 1 John, iv. 15, 16. It is this union, so happy and desirable in every respect, this transformation of humanity into divinity, to which the Savior had reference when he uttered the prayer for his disciples, "As Thou, Father, art in me, and I in Thee, THAT THEY ALSO MAY BE ONE IN US."

4. Madame Adorna did not hesitate, on suitable occasions, to profess, in strong and decided terms, the existence of this union between her own soul and her heavenly Father. It is true, that the absorbed and adoring state of her mind rendered her averse, as a general thing, to speak of her mental exercises, because she

could not well do this without turning her thoughts, in some degree, from God to herself, which she was unwilling to do. But still, when the occasion came, in other words, when God called her in his providence to do it, we find her doing it without hesitation. Perhaps no theme was more delightful to her, than that of oneness with God. Her tongue glowed with rapture on the subject of divine transformation; on being a partaker of the divine nature. To be *for* God or *in* God, although they are terms which are applied to a very high religious experience, did not seem to be expressions strong enough to meet and to satisfy the vehement ardor of her love. Her soul, directing its gaze to the Infinite mind, could not be satisfied with any thing short of a realized oneness, a divine participation, an union without any thing intermediate.

5. Divine union is to be regarded as a state of soul different from that of mere sanctification, both because it is subsequent to it in time and sustains the relation of effect; and also because its existence always implies two or more persons or beings, who are the subjects of it. A soul, separate from God, however holy or upright it might be, if we could suppose such

a state of things, could not be said to be in a state of union. Union, in the experimental sense of the term, is not merely holiness, but is the holiness of the creature united with the holiness of God ; and accordingly, as we should naturally suppose, it is a state of mind which is characterized, perhaps more than in any other way, by the absence of *desire* ; meaning by the expression, unsanctified desire, or desire which may be supposed to exist in the creature, separate from the will of God. It is self-evident, that the state of union with God is inconsistent with any such desire. He, who is one with God, can never have any knowledge of himself, by means of any desire that is out of God. Keeping these remarks in mind, we say further, that, when the soul has reached a certain point in christian experience, the divine union, in the moral sense of the terms, is a matter, not only of choice, but in some sense a matter of necessity. A few remarks will show what we mean.

6. A sanctified soul is one that is in the exercise of pure love. As pure love does not act arbitrarily, but by the inherent tendencies of its own nature, it is a necessary law of its own life, that it will always love whatever is lovely.

If it loves any thing, it must of course love that which is lovely. If we are holy, therefore, we need not fear that God will not manifest his love to us. It will be impossible for him to withhold it, without a violation of his own nature. His love comes of course; it comes imperceptibly perhaps, but it comes certainly; like the secret falling of morning dews on summer flowers.

7. But it ought to be added, that this wonderful tendency is mutual. If God goes out of himself, as it were, to meet and rejoice in holy beings, so on the other hand, all holy beings are drawn by the same law, and the same strong tendency, towards God. So strong is this tendency, that no obstacles can resist it. It is just as certain that they will meet, and that they will become one in purpose and happiness, and one in purity and life, as that they exist. God can never be prevented from seeking out and embracing in his heart of infinite love, every holy being, except by some being that is more powerful than himself. And the same mighty law, which exists in God, exists, in its appropriate degree, in every being that is born into the holiness of his own blessed image. It is, therefore, an important truth,

that holiness of heart implies, as a necessary consequence, union with God.

8. Views of this kind, so much above the ordinary range of religious thought and experience, and which we even find it difficult to express, were presented so clearly to the illuminated mind of Madame Adorna, and seemed so full of blessedness to the holy soul, that at times her physical nature could hardly support them. It is on this subject, in particular, that her writings, taken in connection with her personal experience, are regarded as high authority. They were so regarded, at least, in the great controversy between Bossuet and Fenelon; a controversy which involved, in its results, many important questions in the higher exercises of the religious life. It was a matter of great interest with those involved in the controversy, to ascertain the opinions of Catharine of Genoa, (the name by which the subject of this Memoir is frequently known,) and to learn the lessons of her divine experience; and well might they feel such an interest. She seems never tired of speaking on this great subject; especially on the wonderful tendency involved in the nature of pure love, which has just been

mentioned—the tendency of the holy soul to God, and of God to the holy soul; a tendency operating by a permanent law, a law as unlimited in the moral world, as the law of gravitation is in the natural world, and which results not only in the union of individual minds with God, but in universal harmony and triumphant peace.

CHAPTER THIRTY-FIRST.

Her last sickness. Her death. Argentine du Vel.

On the simplicity of her religious life. On the commission of sin. Reference to her early experience. On supposed or possible imperfections and sins. Is to be regarded as an instance of assurance of faith, and of pure or perfect love.

THE latter part of her life was characterized by seasons of physical suffering. She had devoted her body, as well as her spirit, to God, in an act of unreserved and perpetual consecration; but it is a law of our nature, that, while the consecrated spirit shall live on and gain perpetual strength, the body, which co-operated in its holy purposes, shall finish its work here. In the long illness, which terminated in her death, she had an inward conviction, that the efforts, which were made by her physicians to prolong her life, would be unavailing. She, nevertheless, from a sense of duty, submitted cheerfully to the prescriptions they thought proper to make; leaving the result with Him, to whom,

for so many years, she had committed alike her affections and her will. Her sufferings were very considerable ; but she knew the hand from whom they came, and saw in them nothing but new indications and proofs of love.

2. It was a matter of consolation to her friends, that her powers of mind remained clear and strong to the last. Almost to the last hour she was able to converse ; and she employed the short time which remained to her, in endeavoring, in fulfilment of the great purpose of her life, to glorify God. During her last sickness, she partook of the sacrament every day. At two o'clock on the morning of her death, some one asked her, probably in anticipation of her speedy departure, whether she wished to partake of the sacramental element again. She inquired, if the usual hour of its administration had arrived. Being answered in the negative, and becoming speechless at the same time, she pointed upward, as if to intimate that her spirit was then departing, to hold communion with her Savior in a brighter world, and immediately expired. Her death took place on the 14th of September, 1510, in the 62d year of her age. "She expired," says Alvan Butler, "in great peace and tranquillity,

and her soul went to be united to the centre of her love.”

3. Among those who were present at the time of her death, was Argentine, the wife of Mark du Vel, whose conversion to a pious life, through the instrumentality of Madame Adorna, has been mentioned in a former chapter. The circumstances attending the religious experience and the death of her husband, made a profound impression upon this woman. Led by the providences of God, and the teachings of his Holy Spirit, she renounced the world; not in the bitterness of disappointment, although she knew what it was to be a child of affliction, but in the spirit of serious and deliberate consecration. Recognizing in Madame Catharine, whose example and instructions had greatly benefited her, a spiritual mother, Argentine du Vel became associated with her as an assistant in her benevolent labors; but made it especially her business, on account of the greater age and responsibilities of Madame Adorna, to administer to her personal necessities. This relation they sustained to each other till death separated them. She was present in her last sickness, not only to administer to its wants and trials, but to receive the benefits of a situation so solemn.

The holy life of Madame Adorna, crowned as it was by her peaceful and triumphant death, greatly strengthened the religious impressions and resolutions of Argentine. She read, in that dying scene, an instructive lesson on the value of present holiness. As she marked the closing eye of her spiritual mother beaming with its last earthly rays, she understood, as she had never understood before, that the death of the holy soul is not so much death, as it is a mere transition from God on earth to God in heaven. "Blessed are the dead who die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Her remains were deposited in the church connected with the great Hospital in the city of Genoa; the place which had been, for more than thirty years, the scene of her trials and labors, and of her victorious faith.

4. We observed, in the commencement of this little work, that we had nothing remarkable to relate, meaning nothing remarkable in the worldly sense of the term; nothing which is calculated to gratify a worldly and inordinate curiosity. How could there be any thing very remarkable in the life of a poor widow, who

spent the greater part of her days in taking care of poor and sick persons in a hospital? Her life was not only exempt from striking outward incidents, such as would be likely to gratify human curiosity; but interiorly it was very simple. She was not the subject, after she had adopted the principles, and learned the methods of holy living, of strikingly contrasted alternations of feeling; nor of dreams, visions, extraordinary revelations, extacies, or other things of this kind, which often attach interest to a Memoir. Or if it be true, that any of these things might have existed in a small degree in her case, it is certain, that she attached no value to them. She knew that they are oftentimes injurious and dangerous; and that, on a favorable construction of them, they are merely the incidents of religion, and not the thing itself.

5. Her fixed will, her soul resolute in God, had discovered a better way. She gave herself to the Lord in faith, and the Lord accepted her. "She loved God, and God loved her." This was the state of her mind at morning, noon, and night; in prosperity and adversity, in duty and in trial. She was not one of those Christians, who are sometimes on the mount and sometimes in the valley. She was on the

mount and in the valley of God's providences, it is true ; standing in the storm or the sunshine, just as her heavenly Father chose ; but, in the centre of her believing spirit, mountains and valleys were made equal in God. Of course, her inward life was very simple. And if any person, any man or woman, will live by naked faith, they will always find it to be so ; they will always find it to be true, that their inward life is characterised by simplicity. It is so with angels. These holy beings do not tell one story to day, and another to-morrow ; nor have they a long and intricate story to tell at any time, in this particular. They love God, and God loves them. These few words are the index of their life to-day, to-morrow, and for ever.

6. But some will ask, perhaps, why so little is said about her sins. I desire to say, in all humility of spirit, and with sincere thankfulness to God, that, having given herself to the Lord, to be his wholly and his for ever, and believing the Lord would help her, she found God, as he always will be found, faithful to his promises. Her business, as she understood it, was, not to transgress against God, but to believe in him and love him ; and to fulfil, with divine assist-

ance, his holy purposes. I will refer here a moment to what I find said in a certain place in the narrative of her life. On a certain occasion, she felt her heart filled with the love of God. And she was led, by the preciousness of her inward experience, to run over in her mind, and to endeavor to estimate, in some way, the intensity of holy love. As she was thinking on this subject, she was led to think of the opposite state ; of the hatred, and sin, and wretchedness of those who are not in this state of love. In her meditations on these subjects, on the blessedness of holy love on the one hand, and on the guilt and terrors of sin on the other, she says she came to the conclusion, that the pain occasioned to the truly sanctified soul, by the smallest stain of sin upon it, is more severe, more intolerable, than any mere pain or anguish which we may suppose to exist in hell.

7. This shows her feeling on the subject. She loved God so much, that the endurance of the intense anguish of hell would afflict her less, so far as she could judge in the case, than the consciousness of having knowingly sinned against her heavenly Father. And let any man or woman be in this state of mind, a state of mind which chooses the pains of hell rather

than the pangs of guilt, and it seems to me altogether likely, that, in giving an account of their life, we shall have more to say, much more to say, about their love of God, than about their transgressions against him.

8. It is necessary, however, in order properly to understand this subject, to make one or two remarks further. I have found no where, among uninspired writers, more powerful and striking delineations of the depravity of the human heart, than in the writings of Catharine of Genoa. And in her own case, too, she had known what it was to commit sin, and to feel the bitterness which flows from it. There is reason to think that she experienced the beginnings of the spiritual life at the early age of thirteen, perhaps earlier. From this time to the twenty-fifth year of her age, she lived what may be called a life of religion, diversified, as is very apt to be the case among Christians, with many painful variations. She knew, therefore, the bitterness and the curse of living half to God and half to the world. And it was in connection with this guilty and painful experience, that she was enlightened by divine grace, and was enabled by the same grace to begin anew, and to give herself to God, without re-

serve, and for all coming time, in an act of solemn consecration, believing that God accepted her. This was the basis of her future life. She grew in faith, as she advanced in years; and, by a natural law of connection, her love increased with her faith, till her soul may be said to have entered into the very centre of Love. "God is Love."

9. I suppose it consistent, however, with what has been said, to admit that she sometimes erred in judgment, that she committed mistakes; and that these mistakes, being followed by errors in action or in feeling, were naturally followed by acts of humiliation and penitence. It is consistent with it also to suppose, that she may have been sometimes overcome by the power of sudden temptation, and have fallen into sin of a more flagrant kind. During a long life of labor and trial, this certainly is supposable. But so quick was her return to God, even on this unfavorable supposition, so deep her penitence, and so strong her faith, that it does not appear that it interrupted, for any considerable length of time, her communion with God and her acceptance. And perhaps we may go further, and say, that in the intricacies of the operations of the human mind, there were sins

which she did not readily, or did not always discover.

10. Admitting all this, either as true or at least as *possible*, I think we may still say, with rejoicing assurance, that she was a woman truly consecrated to God; and that, with the supposed exception of some short intervals of time, when it might have been otherwise through the influence of unavoidable mistake or of sudden temptation, she lived in the most sweet, intimate, and holy communion with her heavenly Father. Looking at the subject carefully, in various points of view, I cannot help regarding her case as one which happily illustrates and establishes the possibility of the state of Assurance of Faith, as that state of mind is recognized and understood in the writings of Edwards; and that it equally establishes the possibility of that other state of mind, (which, however, involves in its elements and results the same thing,) denominated Purity or Perfection of Love, as those expressions are understood in the writings of Wesley and Fenelon. It will be found difficult to read the facts of her personal history, especially in the light of the commentary of her writings, without a deep conviction that she had given herself to God with-

out reserve, and that she loved him, in the language of the Scriptures, "with the whole heart." And this is enough. I would not insist, that any persons should call her perfect; certainly not without some qualifying forms of expression. It is enough for her, and enough for that triumphant mercy which gave her the victory, to describe her as she was: a sinner saved by grace; a woman accepted of God; a vessel chosen for the in-dwelling of the Holy Ghost; an heir of the promises; bearing the Savior's image, and filled with the Savior's spirit.

RELIGIOUS MAXIMS,

HAVING A CONNECTION WITH THE DOCTRINE AND
PRACTICE OF HOLINESS.

(Extracted from the volume entitled "The Interior Life.")

I.

In whatever you are called upon to do, endeavor to maintain a calm, collected, and prayerful state of mind. Self-recollection is of great importance. "It is good for a man to wait quietly for the salvation of the Lord." He, who is in what may be called a spiritual hurry, or rather who runs without having evidence of being spiritually sent, makes haste to no purpose.

II.

Prayer without faith is vain. A pious English writer, one who lived as far back as the days of the Puritans, and who uses various homely but instructive illustrations, after the manner of those times, calls prayer the "BUCKET of the soul, by which it draws water out of the wells of salvation. But without faith, you may let down this bucket again and again, and never bring up one drop of solid comfort." It is faith, which fills the bucket. And accord-

ingly, if our faith be weak, we shall find but poor and famishing returns. A full bucket depends on the condition of a strong faith.

III.

Seek holiness rather than consolation. Not that consolation is to be despised or to be thought lightly of; but solid and permanent consolation is the result, rather than the forerunner of holiness; therefore, he who seeks consolation as a distinct and independent object, will miss it. Seek and possess *holiness*; and consolation (not perhaps often in the form of extatic and rapturous joys, but rather of solid and delightful peace,) will follow, as assuredly as warmth follows the dispensation of the rays of the sun. HE, WHO IS HOLY, MUST BE HAPPY.

IV.

True peace of mind does not depend, as some seem to suppose, on the external incidents of riches and poverty, of health and sickness, of friendship and enmities. It has no necessary dependence upon society or seclusion; upon dwelling in cities or in the desert; upon the possession of temporal power, or a condition of temporal insignificance or weakness. "*The kingdom of God is within you.*" Let the heart be right, let it be fully united with the will of God, and we shall be entirely contented with those circumstances in which Providence has seen fit to place us, however unpropitious they may be in a worldly point of view. He who

gains the victory over himself, gains the victory over all his enemies.

V.

If we wish to rise high in God, we must be willing to sink low in ourselves. It may seem like a contradiction in terms, but it is nevertheless true, that there is no elevation in true religion higher than that of profound humility. He that would be the greatest, must become the least. He who is equal with God, condescended to become man. And it was the beloved Son of the Most High, that washed the feet of the disciples.

VI.

In the agitations of the present life, beset and perplexed as we are with troubles, how natural it is to seek earnestly some place of rest. And hence it is, that we so often reveal our cares and perplexities to our fellow-men, and seek comfort and support from that source. But the sanctified soul, having experienced the uncertainties of all human aids, turns instinctively to the great God; and hiding itself in the presence and protection of the divine existence, it reposes there as in a strong tower, which no enemies can conquer, and as on an everlasting rock, which no floods can wash away. It knows the instructive import of that sublime exclamation of the Psalmist, (Ps. lxii. 5.) "My soul, wait thou ONLY upon God, for my expectation is from him."

VII.

It is the nature of holiness to unite with whatever is like itself. It flies on eagle's wings to meet its own image. Accordingly the soul, so long as it is stained with sin, has an affinity with what is sinful. But when it is purified from iniquity, it ascends boldly upward, and rests, by the impulse of its own being, in the bosom of its God. The element of separation is taken away; and a union, strong as the universe, and lasting as eternity, necessarily takes place. "He that is joined to the Lord is one spirit." 1 Cor. vi. 17.

VIII.

"*Little love, little trust,*" says Archbishop Leighton. The converse of this is equally true. If there be but little trust, there will be but little love. If we believe the words of our heavenly Father with the whole heart, it will be certain that we shall love him with the whole heart.

IX.

It is quite possible for a man to possess evidence of sanctification, who is temporarily destitute of joyful and rapturous emotions. But it is not possible for a man to possess such evidence, who is destitute of a living, operative, and effective *conscience*. On no part of our nature does sanctification work greater effects than on the conscience. It may be said to give to it an intensity and multiplicity of existence; so that like the flaming sword of the cherubims, it turns every way and guards the tree of life.

X.

The divine life, which, in every stage of its existence, depends upon the presence of the Spirit of God, places a high estimate on mental tranquillity. It is no new thing to remark, that the Holy Spirit has no congeniality with, and no pleasure in the soul, where strife and clamor have taken possession. If, therefore, we would have the Holy Spirit with us always, we must avoid and flee, with all the intensity of our being, all inordinate coveting, all envying, malice, and evil speaking, all impatience, jealousy, and anger. Of such a heart, and such only, which is calm as well as pure, partaking something of the self-collected and calm tranquillity of the divine mind, can it be said in the truest and highest sense, IT IS A TEMPLE FITTED FOR THE IN-DWELLING OF THE HOLY GHOST.

XI.

It is not by the^a mere number of our words and actions, that we can most effectually serve the cause of God and glorify his name. It is the temper in which they are done, rather than the mere multiplication of them, which gives them their power. It was the remark of a good man, who had much experience as a minister of the gospel, that "*we mar the work of God by doing it in our own spirit.*"

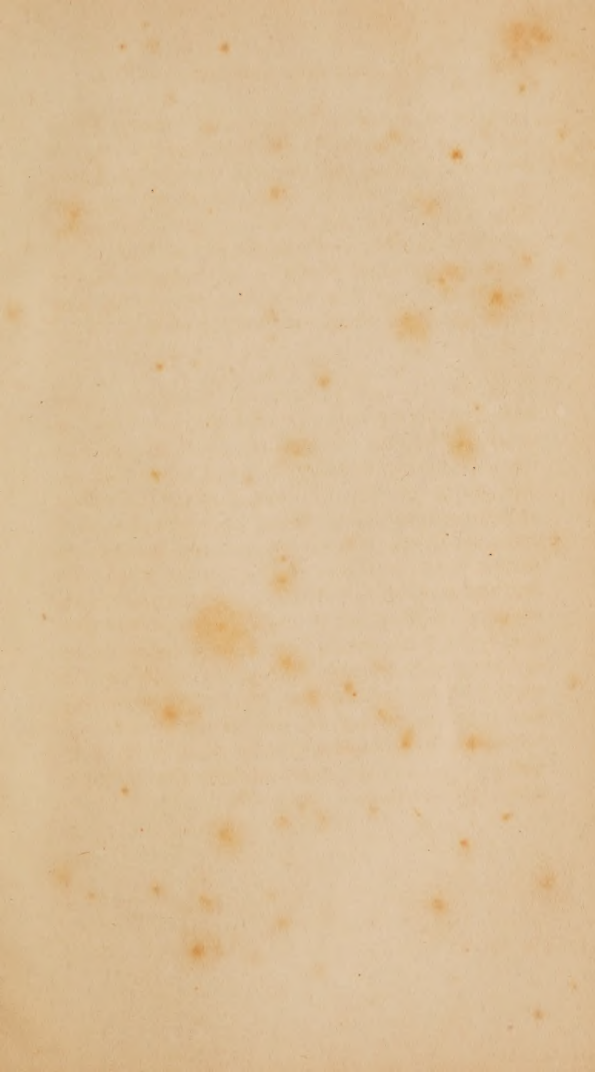
XII.

There are various views of Christian perfection, which, on being analyzed, amount to the same thing; and when properly understood,

may be regarded as all equally correct. The author of the *Imitation of Christ* says, it consists in man's offering up himself "with his whole heart, to the will of God; never seeking his own will, either in small or great respects, either in time or in eternity; but with an equal mind weighing all things in the balance of the sanctuary, *and receiving both prosperity and adversity with continual thanksgiving.*"

XIII.

There are two classes of Christians; those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships, that move by the outward impulse of winds operating upon sails. They are often at a dead calm, often out of their course, and sometimes driven back; and it is only when the winds are fair and powerful, that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine.



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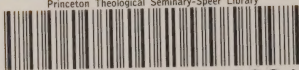
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